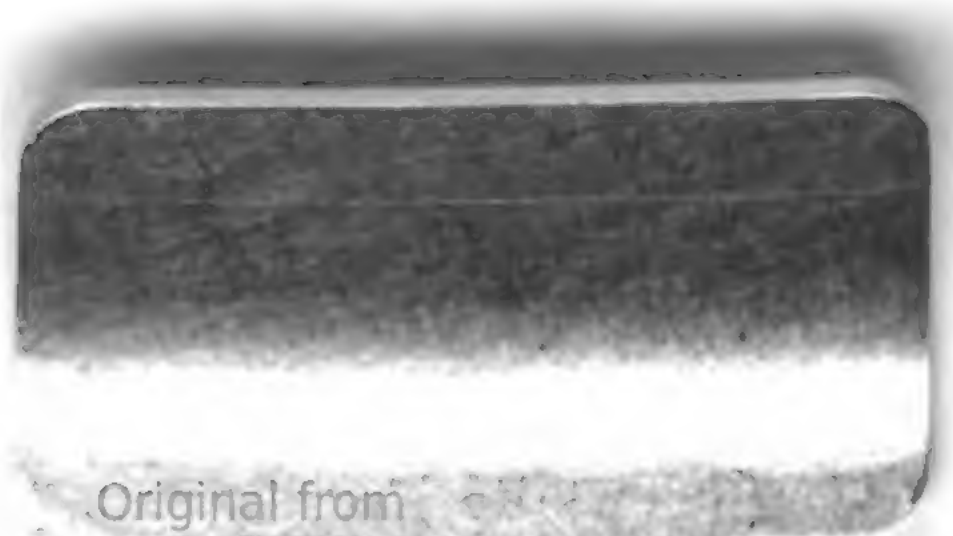




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Mandeville's Travels.

Early English Text Society.

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Mandeville's Travels,

Translated from the French of Jean d'Outremeuse.

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MS. COTTON TITUS c. XVI,
IN THE BRITISH MUSEUM.

BY
P. HAMELIUS,
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TO
GENERAL LEMAN
DEFENDER OF LIÉGE

THIS EDITION OF A FAMOUS WORK WHICH LINKS
OLD ENGLAND WITH THE CITY OF LIÉGE
IS FITTINGLY AND GRATEFULLY
DEDICATED

PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes: (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

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**[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]**

Mandeville's Travels.

¹ **F**OR als moche as the lond bezonde the see þat is to
seye the holy lond þat men callen the lond of pro-
myssioun or of behestē passynge aȝ opere londes it is the
4 most worthi lond most excellent and lady & souereyn of aȝ
opere londes & is blessed & halewed of the precyous body
& blood of oure lord jhsu crist; jn the whiche land it
lykede him to take flesch & blood of the virgyne Marie to
8 envyrone þat holy lond with his blessedē feet; And þere
he wolde of his blessedness enombre him in the seyd
blessed & gloriouse virgine Marie & become man & worche
many myracles and preche and teche the feyth & the
12 lawe of crystene men vnto his children. And þere it
lykede him to suffre many repreuynges and scornes for
vs And he þat was kyng of heuene of eyr of erthe
of see & of aȝ thinges þat ben containyd in hem wolde
16 aȝ only be cleped kyng of þat lond whan he seyde:
REX SUM IUDeorum: þat is to seyne: I am kyng of Jewes.
And þat lond he chees before aȝ oper londes as the beste
& most worthi lond & the most vertuouse lond of aȝ the
20 world. For it is the herte and the myddes of all the
world, Wytnessynge the philosophere þat seyth thus:
VIRTUS RERUM IN MEDIO CONSISTIT that is to seye: the
vertue of thinges is in the myddes. And in þat lond he
24 wolde lede his lyf & suffre passioun & deth of jewes for vs
for to bye & to delyuere vs from peynes of helle And
from deth withouten ende, the whiche was ordeynd for vs
for ¹the synne of oure formere fader Adam & for oure
28 owne synnes also. For as for himself he hadde non
euyȝ deserued for he thoughte neuere euyȝ ne did euyȝ.

Prologue.

[¹ fol. 2 a]

Palestine
is the best of
countries;

there our
Lord lived
and died.

He called
Himself
King of the
Jews.

It is the
centre of the
world:

our redemp-
tion was
achieved
there.

[¹ fol. 2 b]

MANDEVILLE.

B

It was thus
honoured
above all
lands
because it
lies in the
middle of
the earth.

The dearest
price was
offered there
for redeem-
ing
mankind.

How He
loved us
sinners!

Therefore
we may well
love and
praise the
Holy Land,
which was
given to us
as an
inheritance.

[1 fol. 3 a]

Let us strive
to conquer
it from the
unbelievers.

But the
lords are too
covetous

And he þat was kyng of glorie & of ioye myghte best in
that place suffre deth because he ches in þat lond rathere
þan in any othere pere to suffre his passioun & his deth.
For he þat wil pupplische any thing to make it openly 4
knownen he wil make it to ben cryed & pronounced in the
myddel place of a town so þat the thing þat is proclaimed
& pronounced may euenly strecche to aȝ parties. Right
so he þat was formyour of aȝ the world wolde suffre 8
for vs at ierusalem þat is the myddes of the world to
þat ende & entent þat his passioun & his deth þat was
pupplischt þere myghte ben knownen euenly to aȝ the
parties of the world. See now how dere he boughte man 12
þat he made after his owne ymage & how dere he aȝen-
bought vs for the grete loue þat he hadde to vs & we neuere
deserued it to him. For more precyous catell ne gretter
raunsoun ne myghte he put for vs þan his blessedde body 16
his precious blood & his holy lyf þat he thralled for vs &
aȝ he offred for vs þat neuere did synne. Dere god, what
loue hadde he to vs his subiettes whan he þat neuere
trespaced wolde for trespassours suffre deth! Right wel 20
aughte vs for to loue & worscipe to drede & serue such a
lord and to worscipe & preyse such an holy lond þat
brought forth such fruyt þorgh the whiche euery man is
saued but it be his owne defaute. Wel may þat lond be 24
called ¹delytable & a fructuouse lond þat was bebledd &
moysted with the precyouse blode of oure lord jhesu crist,
the whiche is the same lond þat oure lord behighte vs in
heritage. And in þat lond he wolde dye as seised for to 28
leve it to vs, his children. Wherefore euery gode cristene
man þat is of powere & hath whereof scholde peynen him
with aȝ his strengthe for to conquere oure right heritage
& chacen out aȝ the mysbeleeuynge men. For wee ben 32
clept cristene men after crist oure fader And ȝif wee be
right children of crist we oughte for to chalenge the
heritage þat oure fader lafte vs & do it out of hethene
mennes hondes. But now pryde couetyse & envye han so 36
enflawmed the hertes of lordes of the world þat þei are

more besy for to disherite here neyghbores more þan for
 to chalenge or to conquere here right heritage before seyð.
 And the comōūn peple þat wolde putte here bodyes t here
 4 cateH for to conquere oure heritage þei may not don it
 withouten the lordes. For a semblee of peple withouten
 a cheuenteyn or a chief lord is as a flok of scheep withouten
 a schepperde the which departeth t desparpleth t wyten
 8 neuer whider to go. But wolde god þat the temporel
 lordes t all worldly lordes were at gode acord t with the
 comoun peple wolden taken this holy viage ouer the see
 þanne I trowe wel þat within a lityl tyme oure right
 12 heritage before seyð scholde be reconsyled t put in the
 hondes of the right heires of jhesu crist. And for als
 moche as it is longe tyme passed þat þer was no generall
 passage ne vyage ouer the see t many men desiren for to
 16 here I speke of the holy lond t han þere of gret solace t
 comforte, I John Maundeville knyght all be it I be not
 worthi þat was born in Englonð, in the town of seynt
 Albones t passed the see in the 3eer of oure lord jhesu
 20 crist .Mitt ccc t xxij. in the day of seynt MicheH t hiderto
 haue ben longe tyme ouer the see t haue seyn t gon
 þorgh manye dyuerse londes t many prouynces t kyng-
 domes t jles And haue passed þorghout Turkye Ermonye
 24 the lityH t the grete þorgh Tartarye Percyë Surrye Arabye
 Egypt the high t the lowe thorgh lybye Caldee t a gret
 partie of Ethiope þorgh Amazoyne Inde the lasse t the
 more a gret partie t thorgh out many othere jles þat ben
 28 abouten Inde where dwellen many dyuerse folk t of dyuerse
 maneres t lawes and of dyuerse schappes of men Of
 whiche londes t jles I schaff speke more pleyndly here after
 And I schaff devise 3ou sum partie of thinges þat þere ben
 32 whan tyme schaff ben after it may best come to my mynde.
 And specyally for hem þat with t are in purpos for to
 visite the holy citee of Ierusalem t the holy places þat are
 pereaboute. And I schaff tell the weye þat þei schuff
 36 holden thider For I haue often tymes passed t ryden þat
 way with gode companye of many lordes, god be thonked.

and envious,
and the
commoners
want
leaders.

If all would
only agree,
we should
soon regain
our
inheritance.

As it is
some time
since the last
Crusade, I,
John Maun-
deville, who
have
travelled far
and wide,
will tell you
of some of
the things
that I have
seen.

[1 fol. 3 b]

To intending
pilgrims I
will tell the
way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

For any mistakes in it I ask forgiveness.
[1 fol. 4 a]

And 3ee schuſt vnderſtonde þat I haue put this boke out of latyn in to frensch & translated it aȝen out of frensch in to Englyssch þat euery man of my nacioun may vnderſtonde it. But lordes & knyghtes & othere noble & worthi men þat conne not latyn but lityſt & han ben bezonde the see knowen & vnderſtonden ȝif I seye trouthe or non. And ȝif I ¹err in deuiſynge for forȝetynge or eſt þat þei mowe redresse it & amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to forȝetynge because þat mynde of man ne may not ben comprehended ne with holden for the freelte of mankynde.

12

Ch. I. TO TECHE ȜOU THE WEYE OUT OF ENGLOND TO COSTANTYNOPLE.

Many ways lead to Jerusalem.

One road leads from the West through the states of the King of Hungary, who is lord over Sclavonia, Cumania, Bulgaria and part of Russia.

IN the name of god glorious & almyghty he þat wil passe ouer the see & come to londe after the contree þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil tell ȝou all the townes & cytees & castelles þat men schuſt go by for þan scholde I make to longe a tale. But all only summe contrees & most principaſt stedes þat men schuſt gone þorgh to gon the righte way. First ȝif a man come from the west syde of the world as Engeland Ireland Wales Skotland or Norweye he may ȝif þat he wole go þorgh Almayne & þorgh the kyngdom of hungarye þat marcheth to the lond of Polayne & to the lond of Pannonye & so to Slesie. And the kyng of hungarie is a gret lord and a myghty & holdeth grete lordschippes & meche lond in his hond. For he holdeth the kyndom of hungarie Solauonye & of Comanye a gret part & of Bulgarie þat men clepen the lond of Bougiers & of the reme of Roussye a gret partie where of he hath made a Duchee þat lasteth vnto the lond of Niflan & marcheth to Pruyſſe. And men gon þorgh the lond of this lord þorgh a cytee þat is clept Cypron & by the casteſt of Neiseburgh & be the euyſt

32

town þat sytt toward the end of hungarye And þe[re]
 passe men the ryuer of Danubee. This ryuere of Danubee
 is ¹ a full gret ryuer & it goth in to Almayne vnder the
 4 hilles of lombardy and it receyueth in to him .xl. opere
 ryueres And it renneth þorgh hungarie & þorgh Grece &
 þorgh Trachie & it entreth in to the see ⁽¹⁾ toward the Est
 so rudely & so scharply þat the water of the see is fressch &
 8 holdeth his swetness .xx. myle within the see. And after
 gon men to Belgraue & entren into the lond of Bourgres &
 þere passe men a brigge of ston þat is vpon the ryuer of
 Marrok & men passen þorgh the lond of Pyncemarcz &
 12 comen to Grece to the cytee of Nye and to the cytee of
 fynepape & after to the cytee of Dandrenoble & after to
 Constantynoble þat was wont to be clept Bezanon. And
 þere dwelleth comounly the emperour of Grece. And
 16 þere is the most fayr chirche & the most noble of all the
 world & it is of seynt Sophie. And before þat chirche
 is the ymage of Justynyan the emperour couered with
 gold. And he sytt vpon an hors ycrowned & and he was
 20 wont to holden a round appeil of gold in his hond but it
 is fallen out þereof. And men seyn þere þat it is a tokene
 þat the Emperour hath ylost a gret partie of his londes
 & of his lordschipes. For he was wont to ben emperour
 24 of Romanie & of Grece of all Asye the lesse & of the
 lond of Surrye of the lond of Judee, in the whiche is
 ierusalem & of the lond of Egypt of Percy of Arabye.
 But he hath lost all but Grece & þat lond he holt all
 28 only. And men wolden many tymes put the appuill into
 the ymages hond agen but it wil not holde it. This
 appuill betokeneth the lordschipe þat he hadde ouer all
 the ² world þat is round. And the tother hond he lifteth
 32 vp agenst the Est in tokene to manace the mysdoeres.
 This ymage stont vpon a pylere of marble at Costantynoble.

At Male-
ville, the
Danube is
crossed,
which runs
through
Greece and
Thrace into
the sea.

[1 fol. 4 b]

At Belgrade,
the land of
the Bulgars
is entered,
then comes
that of the
Pincenati,
Nish, Philip-
popoli,
Adrianople,
and finally
Constanti-
noble or
Byzantium.

Before St.
Sophia
stands an
equestrian
statue of
Justinian,
from whose
hand the
apple has
dropped.

The Eastern
Empire is
now shorn
of all its
dominions,
except
Greece.

[2 fol. 5 a]

(1) so C.

Ch. II OF THE CROSS AND THE CROUNE OF OURE
LORD JHESU CRIST.

The True
Cross, the
Tunica, the
sponge and
reed, and
one of the
nails are
there.

The cross in
Cyprus is
that of the
good thief.

The True
Cross was
made of
four kinds
of wood :
cypress for
the vertical
piece, palm
for the
horizontal,
cedar for the
foundation,
olive for the
inscription
over the
head.

[fol. 5 b]

Cedar is in-
corruptible.

Cypress is
aromatic.

Palm means
victory.

AT Costantynoble is the cros of oure lord Jhesu crist and
his cote *withouten* semes þat is clept **TUNICA INCON-**
SUTILIS ⁊ the spounge ⁊ the reed of the whiche the Jewes
3aue oure lord eyseH ⁊ galle in the cros. And þere is on of 4
the nayles þat crist was naylled with on the cros. And sum
men trowen þat half the cros þat crist was don on be in
Cipres in an abbey of monkes þat men callen the hilt of the
holy cros but it is not so. For þat cros þat is in Cypre is 8
the cros in the whiche Dysmas the gode theef was honged
onne. But aH men knowen not þat ⁊ þat is euyH ydon.
For for profyte of the offrynge þei seye þat it is the cros
of oure lord Jhesu cryst. And 3ee schuH vnderstonde 12
þat the cros of oure lord was made of .iiij. manere of trees
as it is conteyned in this vers: **IN CRUCE FIT PALMA**
OEDRUS CYPRESSUS OLYUA. For that pece þat wente
vpriht fro the erthe to the heued was of cypresse ⁊ the 16
pece þat wente ouerthwart to the whiche his hondes
weren nayled to was of palme. And the stok that stode
within the erthe in the whiche was made the morteyes
was of cedre And the table abouen his heued þat was 20
a fote ⁊ an half long on the whiche the tytle was writen
in Ebreu greu ⁊ latyn þat was of Olyue. And the Jewes
maden the cros of theise .iiij. manere of trees for þei
trowed þat oure lord Jhesu crist scholde han honged on the 24
cros als longe as the cros myghte laste ⁊ þerfore made þei
the foot of the cros of Cedre. For Cedre may not in erthe
ne in water rote ⁊ þerfore þei wolde þat it scholde haue
lasted longe. For þei trowed þat the body of crist scholde 28
haue stonken þei made þat pece þat went from the erthe
vpward of Cypres for it is wel smellynge so þat the smell
of his body scholde not greue men þat wente forby. And
the ouerthwart pece was of palme for in the olde testa- 32
ment it was ordeyned þat whan on was ouercomen he
scholde be crowned with palme. And for þei trowed þat

thei hadden the victorie of crist Jhesus perfore made þei
 the ouerthwart pece of palme. And the table of the tytle
 þei maden of olyue For olyue betokeneth pes, As the
 4 storye of Noe witnesseth whan þat the culuer broughte
 the braunche of Olyue þat betokend pes made betwene god
 & man. And so trowed the Jewes for to haue pes whan
 crist was ded. For þei seyde þat he made discord & strif
 8 amonges hem. And 3ee schull vndirstonde þat oure lord
 was ynaylled on the cros lyggynge & perfore he suffred
 the more payne. And the cristenemen þat dwellen be-
 yond the see in Grece seyn þat the tree of the cros þat
 12 wee callen cypress was of þat tree þat Adam ete the
 appuht of & þat fynde þei writen. And þei seyn also þat
 here scripture seyth þat Adam was seek and seyde to his
 sone Seth þat he scholde go to the aungeht þat kepte
 16 paradys þat he wolde senden hym oyle of mercy for to
 anoynte with his membres þat he myghte haue hele.
 And Seth wente but the aungeht wolde not late him¹ come
 in but seyde to him þat he myght not haue of the oyle of
 20 mercy. but he toke him .iiij. greynes of the same tree
 þat his fader eet the appeht offe & bad him als sone as his
 fader was ded þat he scholde putte þeise .iiij. greynes
 vnder his tonge & graue him so & so he dide. And of
 24 þeise .iiij. greynes sprong a tree as the aungel seyde þat
 it scholde [growe] & bere a fruyt porgh the whiche fruyt
 Adam scholde be saued. And whan Seth cam azen he
 fonde his fader nere ded and whan he was ded he did
 28 with the greynes as the aungeht bad him of the whiche
 sprongen .iiij. trees of the whiche the cros was made þat
 bare gode fruyt & blessed, oure lord Ihesu crist porgh whom
 Adam & all þat comen of him scholde be saued & delyuered
 32 from drede of deth withouten ende, but it be here owne
 defaute. This holy cros had the Jewes hydd in the erthe
 vnder a roche of the mownt of Caluarie & it lay þere .cc.
 36 3eer & more into the tyme [of] (1) seynt Elyne þat was
 moder to Constantyn the Emperour of Rome. And sche

Olive is a
symbol of
peace.

The Eastern
Christians
say that the
Cross was
made of the
wood of the
Tree of
Knowledge.
When Adam
felt death
near, he
sent Seth to
Paradise for
oil of Mercy,

[1 fol. 6 a]

but he was
only allowed
three seeds
of the Tree.

He was
buried with
those seeds
under his
tongue;

from the
sprang the
three trees
that went to
the making
of the Cross.

For two
hundred
years the
True Cross
was hidden.
St. Helena,
King Coel's
daughter.

(1) þat, C.

Part of the
Crown of
Thorns is in
the Sainte
Chapelle, in
Paris.

[¹ fol. 6 b]

This Crown
is made of
rushes of the
sea.

The other
part is in
Constanti-
nople.

Many thorns
are broken
off.

When our
Lord was
first taken,
He was
crowned
with white
thorns.

Therefore
white thorn
is a pro-
tection
against
thunder and
ghosts.

was doughter of kyng Cool born in Colchestre þat was
kyng of Engeland þat was clept þanne Brytayne the more
the whiche the Emperour Constance wedded to his wif
for her bewtee & gat vpon hire Constantyn þat was after 4
Emperour of Rome & kyng of Englund. And 3ee schull
vndirstonde þat the cros of oure lord was .viij. cubytes
long And the ouerthwart piece was of lengthe .iiij.
cubytes & an half And .o. partie of the crowne of oure 8
lord wherwith he was crowned & on of the nayles & the
spereheed & many oper relikes ben in Fraunce ¹in the
kynges ChapeH And the crowne lyth in a vesseH of
cristall richely dyght. For a kyng of Fraunce boughte 12
peise relikes somtyme of the Jewes to whom the Emperour
had leyde hem to wedde for a gret summe of syluer. And
3if aH it be so þat men seyn þat this crowne is of thornes,
3ee schuH vnderstonde þat it was of jonkes of the see þat 16
is to sey russches of the see þat prykken als scharpely as
thornes. For I haue seen & beholden many tymes þat of
parys & þat of Costantynoble for þei were bothe on made
of russches of the see. But men han departed hem in 20
.ij. parties of the whiche .o. part is at Parys & the oper
part is at Costantynoble. And I haue on of the precyouse
thornes þat semeth liche a white thorn And þat was
3ouen to me for gret specyaltee. For þere are many of 24
hem broken & fallen in to the vesseH þat the crowne lyth
in. For þei breken for dryeness whan men meven hem to
schewen hem to grete lordes þat comen thider. And 3ee
schuH vnderstond þat oure lord Ihesu in þat nyght þat 28
he was taken he was ylad in to a gardyn & þere he was
first examyned right scharply & þere the Jewes scorned him
& maden him a crowne of the braunches of Albespyne þat
is white thorn þat grew in þat same gardyn & setten it on 32
his heued so faste & so sore þat the blood ran down be
many places of his visage & of his necke & of his schuldres.
And þefore hath the white thorn many vertues. For
he þat bereth A braunche on him percoffe no thonder ne 36
no maner of tempest may dere him ne in the hows þat it

is jinne may non euyt gost entre ne come vnto the place
 pat it is jinne. And ¹ in pat same gardyn seynt Peter denyed
 oure lord thryes. Afterward was oure lord lad forth
 4 before the Bisschoppes & the maystres of the lawe in to
 anoper gardyn of Anne And pere also he was examyned
 repreued & scorned and crouned eft with a swete thorn pat
 men clepeth Barbarynes pat grew in pat gardyn & pat
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas & pere he was crouned with
 Eglentier And after he was lad into the chambre of
 Pylate & pere he was examynd & crouned. And the
 12 Jewes setten him in a chayere & cladde him in a mantell
 & pere made bei the croune of jonkes of the see And pere
 bei kneled to him & skornede him seyenge: AVE REX
 JUDEORUM, pat is to seye: heyl kyng of Jewes. And of
 16 this croune half is at Parys and the other half at Costan-
 tynoble. And this croune had crist on his heued whan he
 was don vpon the cros & perfore oughte men to worschipe
 it & holde it more worthi pan ony of the othere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natheles the Emperour of
 Costantynoble seyth pat he hath the spere heed & I haue
 often tyme seen it but it is grettere pan pat at Parys.

[1 fol. 7 a]

In Annah's garden He was crowned with sweet thorn.

He was twice crowned afterwards.

This is the Crown now divided between Paris and Constanti- nople, and worn on the Cross. There is one spearhead in Paris and another in Constanti- nople.

OF THE CYTEE OF COSTANTYNOBLE & OF THE FEITH OF GREKES. Ch. III.

24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet brynge fro Ierusalem. And
 pere lyeth also the body of John Crisostom pat was Erche-
 bisschopp of Costantynoble. And pere lyth also seynt
 28 luke the Euuangelist for his bones weren brought from
 Bethanye where ² he was beryed & many opere reliques ben
 pere. And pere is the vessett of ston as it were of marbel
 pat men clepen Enydros pat eueremore droppeth water &
 32 filleth himself euerich 3eer til pat it go ouer aboue with-
 outen pat that men take fro withjnne. Costantynoble is

The shrines of St. Anne, St. John Chrysostom, and St. Luke are in Con- stantinople.

[2 fol. 7 b]

There is also a marble vessel for ever drop- ping water and filling itself.

Constanti-
nople is
triangular
and lies
on the
Hellespont.

The ruins of
Troy are on
the sea-side.

The Isles of
Greece.

In Lemnos
is Mount
Athos.

At Stagira
Aristotle
was born,
and there
annual cele-
brations
take place
near his
tomb.

[1 fol. 8 a]

Mount
Olympus
stands
between
Macedonia
and Thrace.
The shadow
of Mount
Athos
reaches
Lemnos;
the air on
its summit
is clear
and dry.

Philoso-
phers have
found that
the dust on
the summit
was undis-
turbed after
a year,
showing

a full fair cytee & a gode & a wel walled & it is .iiij. cornered.
And *pere* is an arm of the see hellespont and sum men
callen it the mouth of Costantynoble And sum men
callent it the brace of seynt George. And *pat* arm closeth 4
the .ij. partes of the cytee. And vpward to the see vpon
pat water was wont to be the grete cytee of Troye in a
full fayr playn but *pat* cytee was destroyed by hem of
Grece & lytyll appereth *pereof* because it is so longe sith 8
it was destroyed. Abouten Grece *pere* ben many Iles
As Calistre Calcas Critige Tesbria Mynea Flaxon Melo
Carpate & Lempne. And in this jle is the Mount Athos
pat passeth the cloudes. And *pere* ben manye dyuerse 12
langages & many contreys *pat* ben obedyent to the
Emperour, *pat* is to seyne Turcople Pyncynard Comange
& manye othere as Tragye & Macedoigne of the whiche
Alisandre was kyng. In *pat* contree was Aristotle born 16
in a cytee *pat* men clepen Stragers a lytil fro the cytee of
Trachye. And at Stragers lyth Aristotle & *pere* is an
awtier vpon his tounge And *pere* maken men grete festes
of hym euery 3eer as *pough* he were a seynt. And at his 20
awtier *pei* holden here grete conseilles & here assembleez
And thei hopen *pat* *porgh* inspiracioun of god & of him
pei schull haue the better conseil. In this contree ben
right hyghe ¹hilles toward the ende of Macedonye 24
And *pere* is a gret hill *pat* men clepen Olympus *pat*
departeth Macedonye & Trachie And it is so high *pat* it
passeth the cloudes. And *pere* is anoper hill *pat* is clept
Athos *pat* is so high *pat* the schadewe of hym recheth to 28
Lempne *pat* is an Ile and it is .lxxvj. myle betwene. And
abouen at the cop of *pat* hill is the eyr so cleer *pat* men
may fynde no wynd *pere* And *perfore* may no best lyue
pere so is the eyr drye. // And men seye in this contrees 32
pat Philosophres some tyme wenten vpon theise hilles &
helden to here nose a spounge moysted with water for to
haue eyr for the eyr aboue was so drye. And abouen in the
dust & in the powder of *po* hilles *pei* wroot lettres & figures 36
with hire fyngres & at the 3eres ende *pei* comen azen & founden

the same *lettres* & figures the whiche *pei* hadde writen the
 30er before withouten ony defaute. And *perfore* it semeth
 wel *pat* theise hilles passen the clowdes & ioynen to the
 4 pure eyr. At Costantynoble is the palays of the Emperour
 right fair & wel dyght And *pere* in is a fair place for
 justynges or for o^{per} pleyes & desportes. And it is made
 with stages & hath degrees aboute *pat* euery man may wel
 8 se & non greue o^{per}. And vnder *peise* stages ben stables
 wel yvowted for the emperours hors & all the pileres ben
 of marbeH. And within the chirche of seynt Sophie
 An Emperour somtyme wolde haue biryed the body of
 12 his fader whan he was ded & as *pei* maden the graue *pei*
 founden a body in the erthe & vpon the body lay a fyn
 plate of gold And *pere* on was writen in Ebru / greu / &
 latyn lettres *pat* seyden þus : I^hESUS CRISTUS NASCE¹ TUR
 16 DE VIRGINE MARIA & EGO CREDO IN EUM. *pat* is to
 seyne : Jhesu crist schaff be born of the virgyne Marie
 & I trowe in hym. And the date whan it was leyd in the
 erthe was .ij. Mit. 30er before oure lord was born And 3[it]
 20 is the plate of gold in the thresorye of the chirche. And
 men seyn *pat* it was hermogene the wise man. And 3if
 all it so be *pat* men of Grece ben cristene 3it *pei* varien
 from oure feith For *pei* seyn *pat* the holy gost may not
 24 come of the sone but all only of the fadir. And *pei* are
 not obedyent to the chirche of Rome ne to the pope And
pei seyn *pat* here Patriark hath as meche power ouer the
 see as the Pope hath on this syde the see. And *perfore*
 28 Pope John the .xxij. sende lettres to hem how cristene feith
 scholde ben all on & *pat* *pei* scholde ben obedyent to the
 Pope *pat* is goddes ⁽¹⁾ [vicarie] on erthe to whom god 3af his
 pleyn powere for to bynde & to assoille & *perfore* *pei* scholde
 32 ben obedyent to him. And *pei* senten a3en dyuerse answeres
 & amonges othere *pei* seyden þus : POTENCIAM TUAM SUM-
 MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
 TUAM SUMMAM TOLERARE NON POSSUMUS AUARICIAM TUAM
 36 SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUIA
 vacrie. C.

that no
clouds
reached so
high.

The ampli-
theatre at
Constanti-
nople.

In St.
Sophia was
found the
grave of
Hermo-
genes, who
believed in
Christ two
thousand
years be-
fore the
Nativity.

[1 fol. 8 b]

The Greek
Church, its
faith and
independ-
ence of the
Pope.

Pope
John XXII
bade the
Greeks
submit
to him.

They defied
and insulted
him.

	DOMINUS NOBISCUM EST. þat is to seye: Wee trowe wel þat thi power is gret vpon thi subgettes. Wee may not suffre thin high pryde Wee ben not in purpos to fulfille thi gret couetyse. lord be with þe for oure lord is with vs. 4 fare weH. And oper answere myghte he not haue of hem.
How the Greeks prepare the bread for the Eucharist. [1 fol. 9 a]	And also þei make here sacrement of the awteer of therf bred for oure lord made it of such bred whan he made his mawndee. And on the scherethorsday make ¹ þei here therf 8 bred in tokene of the mawndee t dryen it at the sonne t kepen it all the 3eer t 3euen it to seke men in stede of goddes body. And þei make but on vnxioun whan þei cristene children And þei anoynte not the seke men. 12
What unctions they use.	And thei seye þat þere nys no purgatorie t þat soules schuH not haue nouper ioye ne payne tiH the day of doom. And þei seye þat Fornicioun is no synne dedly but a thing þat is kyndely And þat men t wommen scholde 16 not wedde but ones And whoso weddeth oftere þan ones here children ben bastardes t geten in synne And here prestes also ben wedded. And þei sey also þat vsure is no dedly synne. And þei sellen benefices of holy chirche 20 t so don men in opere places, god amende it whan his wille is, And þat is gret schlaundre. For now is Simonye kyng crouned in holy chirche, god amende it for his mercy. And þei seyn þat in lentone men schuH not faste 24 ne synge masse but on the saterday t on the sonday. And þei faste not on the saterday no tyme of the 3eer but it be cristemass euen or Ester euen. And þei suffre not the latynes to syngen at here awteres t 3if thei don be ony 28 aventure anon þei wasschen the awteer with holy water.
They deny purgatory,	
condone carnal sin, forbid second marriages.	
Simony prevails in the East as in the West.	
Their rules for Lent and for the weekly fasts.	
They forbid the Latins to use their altars.	
They deny that Jesus used food for his body. They condemn the practice of shaving, and that of eating the flesh of animals forbidden in the Old Testament. [2 fol. 9 b]	And þei seyn þat þere scholde be but .o. masse seyde at on awtier vpon .o. day. And þei seye also þat oure lord ne eet neuere mete but he made tokene of etyng. And also 32 þei seye þat wee synne dedly in schauynge oure berdes. For the berd is tokene of a man t 3ifte of oure lord. And þei seye þat wee synne dedly in etyng of bestes þat weren forboden in the olde testament t of the 36 olde lawe as swyn hares t opere bestes ² þat chewen not

here code. And þei seyn þat wee synnen whan wee eten
 flessch on the dayes before Asschwednesday & of þat
 þat wee eten flessch the wednesday & egges & chese vpon
 4 the frydayes And þei acursen aȝ þo þat abstynen hem
 to eten flesch the saterday. Also the Emperour of Cos-
 tantynoble maketh the Patriark the Erchebysschoppes &
 the Bisshoppes & ȝeueth the dignytees & the benefices
 8 of chirches & depriueth hem þat ben worthy whan he
 fyndeth ony cause And so is he lord bothe temporell &
 spirituell in his contree. And ȝif ȝee wil wite of here
 .A.B.C. what lettres þei ben here ȝee may seen hem
 12 with the names þat þei clepen hem pere amonges hem :

Other
 variations
 between the
 Churches.

The Greek
 Emperor is
 the head
 of their
 Church.

The Greek
 alphabet.

[Only photographs can do justice to the various alphabets
 contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST & OF Ch. IV.
 YPOCRAS DOUGHTER TRANSFORMED FROM
 A WOMMAN TO A DRAGOUN.

AND aȝ be it þat þeise thinges touchen not to .o. way
 neuertheles þei touchen to þat þat I haue hight ȝou
 to schewe ȝou a partie of custumes & maneres & dyuersitees
 16 of contrees. And for this is the firste contree þat is dis-
 cordant in feyth & in beleue & varieth from oure feyth
 on this half the see, þefore I haue sett it here, þat ȝee
 may knowe the dyuersitee þat is betwene oure feyth &
 20 theires. For many men han gret likyng to here speke
 of straunge thinges of dyuerse contreyes. ¹ Now eturne I
 aȝen for to teche ȝou the way from Constantynoble to
 Ierusalem. He þat wol þorgh Turkye he goth toward
 24 the cytee of Nike & passeth þorgh the ȝate of Chieuetout
 & aȝ weys men seen before hem the hiff of Chieuetout
 þat is right high & it is a myle & an half from Nike.
 And whoso wil go be watre be the brace of seynt George
 28 & by the see where seynt Nicholas lyeth & toward many
 oȝer places First men goth to an yle þat is clept Sylo.
 In þat Ile groweth Mastyk on smale trees & out of hem
 cometh gomme as it were of plombtrees or of cherietrees.

These
 variations
 of Church
 rules,
 though no
 part of an
 Itinerary,
 are yet
 curious to
 notice.

[1 fol. 10 a]

The land
 road.

The sea
 voyage.

Pathmos.

St. John
lived a
hundred
years.He died and
was buried
in Ephesus.His grave
contains
mannah, for
his body is
in Paradise.The Turks
hold Asia
Minor.St. John lay
down in his
grave alive.
Some be-
lieve he is
not dead.The soil of
his grave
moves as if
a live thing
stirred
below.Patera, the
birthplace of
St. Nicholas.
[¹ fol. 10 b]Crete has
been
granted to
the Genoese.Hippo-
crates'
daughter
has been
transformed
into a
dragon by
Diana.

And after gon men þorgh the Ile of Pathmos & þere wrot
seynt John the Euuangelist the apocalips. And 3ee
schuþ vnderstonde þat seynt John was of age .xxxij. 3eer
whan oure lord suffred his passioun And after his passioun 4
he lyuede .lxvij. 3eer And in the .c. 3eer of his age he
dyede. From Pathmos men gon vnto Ephesim a faire
citee & nygh to the see And þere dyede seynte John &
was buried behynde the high awtiere in a tounge. And 8
þere is a fair chirche For cristene men weren wont to
holden þat place alweys. And in the tombe of seynt John
is nought but Manna þat is clept Aungeles mete for his
body was translated in to paradys. And Turkes holden 12
now aþ þat place & the citee & the chirche And aþ Asie
the lesse is ycleped Turkeye. And 3ee schuþ vnderstonde
þat seynt John leet make his graue þere in his lyf & leyd
himself þereinne aþ quyk And þerfore somme men seyn 16
þat he dyed nought, but þat he resteth þere til the day
of doom. And forsothe þere is a gret merueyle for men
may see þere the erthe of the tombe ¹apertly many tymes
steren & meuen as þere weren quykke thinges vnder. And 20
from Ephesim men gon þorgh many Iles in the see vnto
the cytee of Paterane where seynt Nicholas was born &
so to martha where he was chosen to ben Bisschopp &
þere groweth right g[o]de wyn & strong And þat men 24
callen wyn of martha. And from thens gon men to the
Ile of Crete þat the Emperour 3af somtyme to Janeweys
And þanne passen men þorgh the Iles of Colcos & of
lango of the whiche Iles ypocras was lord offe. And 28
somme men seyn þat in the Ile of lango is 3it the doughter
of ypocras in forme & lykness of a gret dragoun þat is an
hundred fadme of lengthe as men seyn, for I haue not seen
hire. And þei of the Iles callen hire lady of the lond 32
And sche lyeth in an olde castell in a cave & scheweth
twyes or thryes in the 3eer and sche doth non harm to
no man but 3if men don hire harm. And sche was thus
chaunged & transformed from a fair damysele in to lyk- 36
ness of a dragoun be a Goddess þat was clept Deane. And

men seyn þat sche schal so endure in þat forme of a
 dragoun vnto tyme þat a knyght come þat is so hardy þat
 dar come to hire & kisse hire on þe mouth and þan schall
 4 sche turne azen to hire owne kynde & ben a womman azen
 but after þat sche schaff not lyuen longe. And it is not
 longe sithen þat a knyght of the [hospital of] Rodes þat
 was hardy & doughty in armes seyde þat he wolde kyssen
 8 hire. And whan he was vpon his coursere & wente to
 the castell & entred in to the cave the dragoun lifte vp
 hire hed azenst him And whan the knyght saugh hire in
 þat forme so hidous & so horrible he fleygh away & the
 12 dragoun bare the knyght vpon a roche mawgree his hede
 And from þat roche sche caste him in to the see & so was
 lost bothe hors & man. And also a yonge man þat wiste
 not of the dragoun wente out of a schipp & wente þorgh
 16 the Ile til þat he come to the castell & cam in to the
 cave and wente so longe til þat he fond a chambre & þere
 he saugh a damysele þat kembed hire hede & lokede in
 a myrour. And sche hadde meche tresoure abouten hire
 20 & he trowede þat sche hadde ben a comoun womman þat
 dwelled þere to resceyue men to folye. And he abode til
 the damysele saugh [t]he schadewe of him in the myrour.
 And sche turned hire toward him & asked hym what he
 24 wolde And he seyde he wolde ben hire lemman or para-
 mour and sche asked him 3if þat he were a knyght & he
 seyde nay. And þan sche seyde þat he myghte not ben
 hire lemman But sche bad him gon azen vnto his felowes
 28 & [let] make him knyght & come azen vpon the morwe
 & sche scholde come out of the cave before him & þanne
 come and kysse hire on the mowth. & haue no drede, for
 I schaff do þe no maner harm all be it þat þou see me
 32 in lykeness of a dragoun For þough þou se me hidouse
 & horrible to loken onne I do þe to wytene þat it is
 made be enchauntement. For withouten doute I am non
 oþer þan þou seest now, a womman, ¹ And þerfore drede
 36 þe nought. And 3if þou kisse me þou schalt haue all
 this tresoure & be my lord & lord also of all þat Ile. And

She can
only be
reconverted
into a
woman if a
knight dares
kiss her.

A bold
knight of
Rhodes
would try
the adven-
ture,

[fol. 11 a]

but he fled
in terror
and she cast
him into
the sea.

Another
young man
came upon
the damsel
in her fair
natural
shape, and
asked for
her love.

She replied
that he
must be
knighted
first and he
might then
gain herself,
her treasure
and her
island.

But he must
not be afraid
of her
dragon's
shape.

[1 fol. 11 b]

When he had been knighted, he came back, but fled in terror at her sight.

She cried with sorrow, and he soon died. Since then, no knight can see her and live.

She may yet be freed by a kiss.

Rhodes belongs to the Hospitalers.

The Colossians of Paul's epistle were the people of Rhodes.

he departed fro hire & wente to his felowes to schippe & leet make him knyght & cam azen vpon the morwe for to kysse this damysele. And whan he saugh hire comen out of the cave in forme of a dragoun so hidouse & so 4 horrible he hadde so gret drede þat he fleygh azen to the schipp & sche folewed him. And whan sche sawgh þat he turned not azen sche began to crye as a thing þat hadde meche sorwe And þanne sche turned azen in to hire cave 8 And anon the knyght dyede & sithen hiderwardes myghte no knyght se hire but þat he dyede anon. But whan a knyght cometh þat is so hardy to kisse hire he schall not dye, but he schall turne the damysele in to hire right 12 forme & kyndely schapp & he schal be lord of all the contreyes & Iles aboueseyd. And from þens men comen to the Ile of Rodes the whiche Ile hospitaleres holden & gouernen And þat token þei sumtyme from the Emperour 16 And it was wont to be clept Collos & so calle it the Turkes 3it And seynt Poul in his epistles writeth to hem of þat Ile AD COLLOCENSES. This Ile is nygh .viij^c. myle long from Constantynoble. 20

Ch. V. [OF DIVERSITIES IN CYPRUS; OF THE ROAD FROM CYPRUS TO JERUSALEM, AND OF THE MARVELS OF THE FOSS FULL OF SAND.]

The wines of Cyprus.

In Satalia was a lover who desecrated the grave of a dead lady.

[1 fol. 12 a]

AND from this Ile of Rodes men gon to Cipre where beth many [wynes] ⁽¹⁾ þat first ben rede & after .o. 3ere þei becomen white And þeise wynes þat ben most white ben ⁽²⁾ most clere & best of smell. And men passen be þat 24 way be a place þat was wont to ben a gret cytee & a gret lond & the cytee was clept Cathaillye, the whiche cytee ¹ & lond was lost þorgh folye of a 3onge man. For he had a fayr damysele þat he loued wel to his paramour & sche 28 dyed sodeynly & was don in a tombe of marble & for the grete lust þat he had to hire he wente in the nyght vnto hire tombe & opened it & went in & lay be hire & wente

⁽¹⁾ vynes, C.

⁽²⁾ repeated in C.

his wey. And whan it cam to the ende of .ix. monethes
 pere com a voys to him & seyde: Go to the tombe of þat
 womman & open it & behold what þou hast begoten on
 4 hire & 3if þou lette to go þou schalt haue a gret harm.
 And he 3ede & opened the tombe & pere fleygh out an
 Eddere right hidous to see, the whiche als swythe fleigh
 aboute the cytee & the contree & sone after the cytee sank
 8 down & pere ben manye perilouse passages with outen
 fayle. From Rodes to Cypre ben .v. myle & more, But
 men may gon to Cypre & come not at Rodes. Cypre is
 right a gode Ile and a fair & a gret and it hath .iiij.
 12 princypall cytees within him And pere is an Erchebysshopp
 at Nichosie & .iiij. othere bysschoppes in þat lond. And
 at Famagost is on of the princypall hauenes of the see,
 þat is in the world And pere arryuen cristene men &
 16 sarazynes & men of aȝ nacyons. In Cipre is the hiȝh of
 the holy cros & pere is an abbeye of monkes blake And
 pere is the cros of Dismas the gode theef as I haue seyd
 before, And summe men trowen þat pere is half the cross
 20 of oure lord but it is not so and þei don euyȝ þat make
 men to beleue so. In Cipre lyth seynt zenomyne of
 whom men of þat contree maken gret solempnytee. And
 in the casteȝ of amoure lyth the body of seynt Hyllarie
 24 & men kepen it right¹ worschipfully. And besyde Famagost
 was seynt Barnabee the Apostle born. In Cipre men
 huntun with Papyouns þat ben lyche lyberdes & þei
 taken wylde bestes right well and þei ben somdeȝ more
 28 þan lyouns & þei taken more scharpelych the bestes &
 more delyuerly þan don houndes. In Cipre is the manere
 of lordes & all opere men aȝ to eten on the erthe, for þei
 make dyches in the erthe aȝ aboute in the halle depe to
 32 the knee & þei do paue hem And whan þei wil ete þei
 gon pere in & sytten pere. And the skyȝ is for þei may
 be the more fressch for þat lond is meche more hottere
 þan it is here. And at grete festes & for straungeres þei
 36 setten formes & tables as men don in this contree, but þei
 had leuer sytten in the erthe. From Cypre men gon to
 MANDEVILLE.

An adder
 rose from
 the grave,
 and the city
 sank down.

In Cyprus
 is the busy
 harbour of
 Famagosta.

In Cyprus
 are the cross
 of the good
 thief,

and the
 shrines of
 St. Zeno-
 myne and
 St. Hilary.

[¹ fol. 12 b]

Hunting
 leopards are
 used there.

Meals are
 taken in
 sunk ditches
 in which it
 is cool.

C

Tyre is the
first port on
the passage
to Jeru-
salem.

Scriptural
associations
of Tyre.

[1 fol. 13 a]

Sarphen
or Sarepta.

Sydon, the
home of
Dido.

Beyrouth.

Jaffa.

the lond of Jerusalem be the see and in a day & in a
nyght he þat hath gode wynd may come to the hauene
of Thire þat now is clept Surrye. There was somtyme a
gret cytee & a gode of crystenemen but sarazins han 4
destroyed it a gret partye And þei kepe þat haue right
weh for drede of cristene men. Men myghte go more
right to þat hauene & come not in Cypre But þei gon
gladly to Cipre to reste hem on the lond or eh to byggen 8
thinges þat þei haue nede to here lyuynges. On the see
syde men may fynde many rubyes. And þere is the welle
of the whiche holy writt speketh offe & seyth: FONS
ORTORUM & PUTEUS AQUARUM VIUENCIUM, þat is to seye: 12
the welle of gardyns & the dych of lyuynges watres. In
this cytee of Thire seyde the womman to oure lord:
BEATUS VENTER QUI TE PORTAUIT & VBERA QUE SUCCISTI,
þat is to seye: Blessed be the body þat þe baar & the 16
pappes þat þou sowkedest. And þere oure lord forȝaf¹ the
womman of Chananee hire synnes And before Tyre was
wont to be the ston on the whiche oure lord sat &
prechede & on þat ston was founded the chirche of seynt 20
sauyour. And .viij. myle from Tyre toward the Est vpon
the see is the cytee of Sarphen in sarept of sydonyens
And þere was wont for to dwelle helye the prophete &
þere reysed he Jonas the wydwes sone from deth to lyf. 24
And .v. myle fro sarphen is the cytee of Sydon of the
whiche citee Dydo was lady þat was Eneas wif after the
destruction of Troye & þat founded the cytee of Cartage
in Affrik & now is cleped Sydon Sayete. And in the 28
cytee of Tyre regned Agenore the fader of Dydo. And
.xvj. myles from Sydon is Beruth And fro Beruth to
Sardenare is .iiij. iourneyes And from Sardenar is .v. myle
to Damask. And whoso wil go longe[r] tyme on the see 32
& come nerre to Jerusalem he schal go fro Cipre be see to
the port Jaff For þat is the nexte hauene to Jerusalem.
And the town is called Jaff for on of the sones of Noe
þat highte Japhet founded it & now it is clept Joppe. 36
And ȝee schuht vnderstonde þat it is on of the oldest

- townes of the world For it was founded before Noeis
 flode And 3it pere scheweth in the roche per as the Irene
 cheynes were festned pat Andromade a gret Geaunt was
 4 bounden with t put in prisoun before Noees flode of the
 whiche geant is a ryb of his syde pat is .xl. fote longe.
 And whoso wil arryue at the firste port of Thire or of
 Surre pat I haue spoken of before may go be londe 3if he
 8 wil to Jerusalem. And men goth fro Surre vnto the
 citee of Dacoun¹ in a day And it was clept somtyme
 Tholomayda And it was somtyme a cytee of cristenemen
 fuH fair but it is now destroyed t it stont vpon the see.
 12 And fro venyse to Akoun be see is .mm t ⁺ ⁺ ^{xx} ^{iiij}. myles of
 lombardye And fro Calabre or fro Cecyle to Akoun be see
 is a .mccc. myles of lombardye And the Ile of Crete is
 right in the myd weye. And besyde the cytee of Akoun
 16 to ward the see ^{xx} ^{vj}. furlonges on the right syde toward the
 south is the hiH of Carmelyn where helyas the prophete
 dwelled t pere was first the ordre of frere carmes founded.
 This hiH is not right gret ne fuH high And at the fote of
 20 this hiH was somtyme a gode cytee of cristenemen pat
 men cleped Cayphas for Cayphas first founded it but it
 is now aH wasted. And on the lift syde of the hill
 Carmelyn is a town pat men clepen Saffre t pat is sett
 24 on ano^{per} hiH pere seynt James t seynt John were born
 And in the worschipe of hem pere is a fair chirche. And
 fro Tholomayda pat men clepen now akoun vnto a gret
 hiH pat is clept [Scala Tyrriorum is a .c. furlonges. And
 28 pere besyde renneth a lytil ryuer pat is clept] Belon. And
 pere nygh is the Foss of Mennon pat is aH round t it is
 an hundred cubytes of largeness t it is aH fuH of graueH
 schynynge brighte of the whiche men maken faire verres
 32 t clere. And men comen fro fer by watre in schippes
 t be londe with cartes for to fetten of pat graueH And
 pough pere be neuere so meche taken away pere of on
 the day at morwe it is as fuH azen as euere it was² And
 36 pat is a gret meruaille. And pere is eueremore gret wynd
 in pat Foss pat stereth eueremore the graueH t maketh it

Andromade
the giant.From Tyre
to Jerusalem
by land.Acre or
Ptolemais.
[1 fol. 13 b]Distances
from Acre.

Carmel.

Haifa.

Sepphoris.

The pit
from which
sand is ob-
tained for
making
glass.

[2 fol. 14 a]

Glass made
from metal

Gaza.

Samson
Delilah, and
the Philis-
tines.

Land
journey to
Jerusalem.

To reach
Cairo and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert

[1 fol. 14 b]

Egypt.

trouble And 3if ony man do *pere* jinne ony maner metall
it turneth anon to glass. And the glass *pat* is made of
pat *graueH* 3if it be don *azen* in to the *graueH* it turneth
anon in to *graueH* as it was first And *perfore* somme men 4
seyn *pat* it is a swelogh of the *grauely* see. Also from
Akoun aboue seyd gon men forth .iiij. iournees to the citee
of Palestyne *pat* was of the Philistynes *pat* now is clept
Gaza *pat* is a gay cytee & a riche & it is right fayr & full 8
of folk & it is a lytill fro the see. And from this cytee
brought Sampson the stronge the 3ates vpon an high lond
whan he was taken in *pat* cytee And *pere* he slowgh in a
paleys the kyng & hymself & gret nombre of the beste of 12
the Philistienes the whiche had put out his eyen &
schauē his hed & enprisound him he tresoun of Dalida
his *paramour*, And *perefore* he made falle vpon hem a
gret halle whan *poi* were at mete. And from *pens* gon 16
men to the cytee of Cesaire & so to the casteH of
Pylgrymes & so to Ascolonge & *pan* to Jaff & so to
Jerusalem. And whoso wil go be londe *porgh* the lond
of Babyloyne where the sowdan dwelleth comonly he 20
moste gete grace of him & leue to go more sikerly *porgh*
po londes & contrees And for to go to the mount of synay
before *pat* men gon to Jerusalem & *panne* turne *azen* to
Jerusalem he scha go fro Gaza to the casteH of Daire. 24
And after *pat* men comen out of Surrye & entren in to
wylderness & *pere* the weye is full¹ sondy. And *pat*
wylderness & desert lasteth .viiij. iourneyes but aH weys
men fynden gode jnnes & aH *pat* hem nedeth of vytaylle, 28
And men clepen *pat* wylderness Achellek. And whan a
man cometh out of *pat* desert he entreth in to Egypt *pat*
me clepen Egipt Canopat And after *oper* langage men
clepen it Morsyn. And *pere* first men fynden a gode 32
toun *pat* is clept BeletH & it is at the ende of the
kyngdom of Halappee & from *pens* men gon to Babyloyne
& to Cayre

OF MANYE NAMES OF SOUDANS, & OF THE TOUR OF BABILOYNE. Ch. vi.

AT Babyloyne pere is a faire chirche of oure lady where she dwelled .vij. 3eer whan sche fleygh out of the lond of Judee for drede of kyng heroud. And pere
 4 lyth the body of seynt Barbre the virgine & martyr And pere duelled Joseph whan he was sold of his bretheren. And
 pere made Nabugodonor the kyng putte .iiij. children in to the forneys of fuyr for pei weren in the right trouthe
 8 of beleue The whiche children men cleped Ananya Azaria Mizaell as the psalm of *Benedicite* seith But Nabugodonor cleped hem operwise Sydrak Misak &
 12 god ouer all thinges & remes and pat was for the myracle pat he saugh goddes sone go with the children porgh the fuyre, as he seyde. pere duelleth the Soudan in his Calahelyk for pere is comounly his see in a fayr
 16 casteH strong & gret & wel sett vpon a roche. In pat casteH dueHe all wey to kepe it & for to serue the sowdan mo pan .vj. ^{ml}persones pat ¹taken all here necessities of the sowdanes court. I oughte right wel to knowen it for
 20 I duelled with him as soudyour in his werres a gret while, a3en the Bedoynes And he wolde haue maryed me fuH highly to a gret Princes' doughter 3if I wolde han forsaken my lawe & my beleue. But I thanke god I had
 24 no wiH to don it for nothing pat he behiglite me. And 3ee schuH vnderstonde pat the soudan is lord of .v. kyngdomes pat he hath conquered & apropred to him be strengthe And peise ben the names: The kyngdom of
 28 Canapak pat is Egipt & the kyngdom of Jerusalem where pat Dauid & Salomon were kynges And the kyngdom of Surrye of the whiche the cytee of Damasc was chief And the kyngdom of Alappee in the lond of Math & the
 32 kyngdom of Arabye pat was to on of the .iiij. kynges pat

Cairo, church of the Virgin,

shrine of St. Barbara.

The Three Holy Children.

The soudan's castle.

Its guard.

[¹ fol. 15 a]

I refused to marry a Princess.

The soudan's five kingdoms:

Egypt, Jerusalem, Syria,

Aleppo, Arabia,

anon slayn. After þat was the sone of Elphy chosen to
 ben Soudan & cleped him Mellethasseraf & he tok the 11.
 citee of Akoun & chaced out the cristene men & this was
 4 also enpoysond. And þan was his brother ymade Soudan
 & was cleped Melechnasser And after on þat was clept 12.
 Guytoga toke him & put him in prisoun in the casteH of 13.
 1 MountryuaH & made him Soudan be strengthe & cleped [1 fol. 16 a]
 8 him MelehcadeH & he was [a] (1) Tartaryne. But the
 Comaynz chaced him out of þe contree & diden hym
 meche sorwe And maden on of hem self soudan þat
 hadde to name lachyn & he made him to ben clept 14.
 12 Melechmanser the whiche on a day pleyed at the chess
 & his swerd lay besyde him & so befeH þat on wratthed
 him & with his owne propre swerd he was slayn. And
 after þat þei weren at gret discord for to make a soudan
 16 And fynally þei accordeden to Melechnasser þat Guytoga
 had put in prisoun at MountrivaH And this regnede
 longe & gouerned wisely so þat his eldest sone was chosen
 after him Melechmader the whiche his brother leet sle 15.
 20 priuily for to haue the lordschipe & made him to ben
 clept Melechmadabron & he was Soudan whan I departed 16.
 fro þo contrees. And wyte 3ee wel þat the Soudan may
 lede out of Egipt mo þan .xx. MiH. men of armes And out
 24 of Surrye & out of Turkye & out of oþer contrees þat he
 holt he may arrere mo þan .l. MiH. and aH þo ben at his
 wages And þei ben aH weys at him withouten the folk of
 his contree þat is withouten nombre. And euerych of hem
 28 hath be 3ere the mountance of .vj. score. floreyne But it
 behoueth þat euery of hem holde .iiij. hors & a cameyll.
 And be the cytees & be townes ben amyralles þat han
 the gouernance of the peple, On hath to gouerne .iiij. 17.
 32 & an oþer hath to gouerne .v. an oþer mo & an oþer wel
 mo And als many taketh the AmyraH be him allone as
 aH the oþer 2 souldyours han vnder hym And þerfore [2 fol. 16 b]
 whan the Soudan wiH auance ony worthi knyght he
 36 maketh him a amiraH. And whan it is ony derthe the

The soudan's
power.

His
Emirs, or
Governors.

(1) MS. of.

His four
wives.

His con-
cubines.

How
strangers
are received
in audience.

[1 fol. 17 a]

No visitor is
dismissed
without
some favour.

knyghtes ben right pore & þanne þei sellen bothe here
hors & here harneys. And the Soudan hath .iiij. wyfes on
cristene & .iiij. sarazines of the whiche on dwelleth at Ieru-
salem & anoper at Damasce & anoper at Ascolon And 4
whan hem lyst þei remewen to oper cytees And whan
the Soudane wiþ he may go to visite hem whan him list.
And he hath as many paramours as him lyketh. For he
maketh to come before him the fairest & the nobleste of 8
birthe & the gentylleste damyseles of his contree And he
maketh hem to ben kept & serued full honourably And
whan he wole haue on to lye with him he maketh hem aþ
to come before him And he beholdeth in aþ which of 12
hem is most to his plesance & to hire anon he sendeth
or casteth a ryng fro his fynger And þanne anon sche
schaff ben bathed & richely atyred & anoynted with delicat
thinges of swete smelþ & þan lad to the Soudanes chambre, 16
and þus he doth als often as him list whan he will haue
onye of hem. And before the soudan cometh no strangier
but 3if he be clothed in cloth of gold or of tartarie or of
camaka in the Sarazines guyse & as the sarazins' vsen. And 20
it behoueth þat anon at the firste sight þat men see the
Soudan be it in windowe or in what place elles ¹ þat men
knele to him & kysse the erthe For þat is the manere to
do reuerence to the souldaun of hem þat speken with him. 24
And whan þat messangeres of straunge contrees comen
before him the meynce of the Soudan, Whan the
strangeres speken to hym, þei ben aboute the souldan
with swerdes drawn & gysarmes & axes, here armes lift 28
vp in high with þo wepenes for to smyte vpon hem 3if
þei seye ony woord þat is displesance to the soudan.
And also no straungere cometh before him but þat he
maketh him sum promys & graunt of þat the soudan 32
asketh resonably beso it be not azenst his lawe. And
so don opere Prynces bezonden For þei seyn þat noman
schaff come before no Prynce but þat the souldan is better
And schaff be more gladdere in departynge from his 36
presence þanne he was at the comynge before hym. And

vnderstondeth þat that Babyloyne þat I haue spoken offe
 where þat the Soudan dwelleth is not þat gret Babyloyne
 where the dyuersitee of langages was first made for
 4 vengeance by the myracle of god whan the grete tour of
 Babel was begonnen to ben made of the whiche the walles
 weren .lxiiiij. furlonges of heighte. þat is in the grete
 desertes of Arabye vpon the weye as men gon toward the
 8 kyngdom of Caldee. But it is full longe sith þat ony
 man durste neyghe to the tour for it is all desert & full of
 dragouns & grete serpentes & full of dyuerse venymouse
 bestes all abouten. þat tour with the cytee was of .xxv.
 12 myle in cyrcuyt of the walles As þei of the contree seyn¹
 & as men may demen by estimacioun after þat men tellen
 of the contree. And þough it be clept the tour of Babi-
 loyne ȝit natheles þere were ordeyned withynne many
 16 mansiouns and many gret dwellynge places in lengthe &
 brede And þat tour conteyned gret contree in circuyt, for
 the tour allone conteyned .x. myle square. þat tour
 founded kyng Nembroth þat was kyng of þat contree &
 20 he was the firste kyng of the world And he leet make an
 ymage in the lykness of his fader & constreyned all his
 subgettes for to worschipe it. And anon begonnen othere
 lordes to do the same And so begonnen the ydoles & the
 24 symulacres first. The town & the cytee weren full wel
 sett in a fair contree & a playn þat men clepen the contree
 of Samar of the whiche the walles of the cytee weren .cc.
 cubytes in heighte & .l. cubytes of depnes. And the
 28 Ryuere of Eufrete ran þorgh out the cytee & aboute the
 tour also. But Cirus the kyng of Perse toke from hem
 the ryuere & destroyed all the cytee and the tour also.
 For he departed þat Ryuere in .ccc. & .lx. smale ryueres
 32 be cause þat he had sworn þat he scholde putte the ryuere
 in such poynt þat a womman myghte wel passe þere with
 outen castynge of of hire clothes for als moche as he hadde
 lost many worthi men þat troweden to passen þat ryuere
 36 be swymmynge. And from Babyloyne where the soudan
 dwelleth to go right betwene the Oryent & the Septem-

Cairo, or
 Babylon the
 Less, dis-
 tinguished
 from Baby-
 lon the
 Great, where
 the Tower
 of Babel was
 built.

Extent of
 the Tower
 and the city
 around it.

[1 fol. 17 b]

Nimrod
 introduced
 idolatry.

King Cyrus
 avenged
 himself
 on the
 Euphrates
 by dividing
 it into
 brooks.

Babylon the
Great is in
Persia, far
from Baby-
lon the Less.

[1 fol. 18 a]

Power and
greatness
of the
Great Chan.

Mahomet's
shrine is in
Methon in
Arabia.

The desert
is barren
from lack of
water only.

Extent of
Arabia.

[2 fol. 18 b]

Carthage,
Dido and
Eneas.

Haran.

tryon toward the grete Babyloyne is xl. iourneyes to
passen be desert. But it is not the grete Babiloyne in
the lond & in the powere of the seyde Soudan but it is in
the power and the lordschipe of Persye. ¹ But he holdeth 4
it of the grete Chane þat is the gretteste Emperour & the
most souereyn lord of all the parties bezonde & he is lord
of the iles of Cathay & of manye oþer iles & of a gret
partie of Inde And his lond marcheth vnto Prestre 8
Johanes lond And he holt so moche lond that he
knoweth not the ende And he is more myghty & gretter
lord withouten comparoun þan is the Soudan. Of his
ryall estate & of his myght I schall speke more plenerly 12
when I schall speke of the lond & of the contree of ynde.
Also the cytee of Methon where Machomet lyth is also
of the grete desertes of Arabye. And þere lith the body
of hym full honourably in here temple þat the Sarazines 16
clepen Musketh. And it is fro Babyloyne the lesse
where the Soudan dwelleth vnto Methon aboueseyd in
to a .xxxij. iourneyes. And wyteth wel þat the rewme
of Arabye is a full gret contree, but þere in is ouer moche 20
desert And noman may dwell þere in þat desert for
defaute of water. For þat lond is all grauelly & full
of sond And it is drye & no thing fructuous be cause
þat it hath no moysture & þerfore is þere so meche desert. 24
And ȝif it hadde Ryueres & welles & the lond also were
as it is in oþer parties it scholde ben als full of peple
& als full enhabyted with folk as in other places. For
þere is full gret multitude of peple where as the lond 28
is enhabyted. Arabye dureth fro the endes of the reme
of Caldee vnto the laste ende of ² Affryk & marcheth to
the lond of ydumee toward the ende of Botron. And
in Caldee the chief cytee is Baldak And of Affryk the 32
chief cytee is Cartage þat Dydo þat was Eneas wif
founded The whiche Eneas was of the cytee of Troye &
after was kyng of Itaylle. Mesopotamye streccheth also
vnto the desertes of Arabye & it is a gret contree. In 36
this contree is the cytee of Daraym where abrahames

- fader duelled & from whens Abraham departed be
 commandement of the Aungeh. And of þat cytee was
 Effraym þat was a gret clerk & a gret doctour And
 4 Theophilus was of þat cytee also þat oure lady sauede
 from oure enemye. And Mesopotayme dureth fro the
 ryuere of Eufrates vnto the ryuere of Tygris. For it
 is betwene þo .ij. ryueres. And bezonde the ryuere of
 8 Tygre is Caldee þat is a full gret kyngdom. In þat
 rewme, at Baldak aboueseyd was wont to duelle the
 Calyffez þat was wont to ben bothe as Emperour & Pope
 of the Arabyenez so þat he was lord spiritueh & temporeh
 12 And he was successour to Machomete & of his generacioun.
 þat cytee of Baldak was wont to ben cleped Sutis &
 Nabugodonozor founded it And þere duelled the holy
 prophete Daniel & þere he saugh visiounes of heuene
 16 & þere he made the exposicioun of dremes. And in old
 tyme þere were wont to be .iiij. Calyffez: He of Arabye,
 he of Caldeez And þei¹ dwelleden in the cytee of Baldak
 aboueseyd. And at Cayre besides Babyloyne duelled the
 20 Calyffee of Egypt & at Marrok vpon the west see duelte
 the Calyffee of Barbaryenes & of Affrycanes. And now
 is þere non of the Calyffez ne nought han ben siþe the
 tyme of the Sowdan Sahaladyn For from þat tyme hider
 24 the Sowdaun clepeth him self Calyffee And so han the
 Calyffez ylost here name. Also wyteth wel þat Babyloyne
 þe lesse where the Soudan duelleth & ⁽¹⁾ the cytee of
 Cayr þat is nygh besyde it ben grete huge cytees manye
 28 & fayre and þat on sitt nygh þat other. Babyloyne sytt
 upon the ryuere of Gyson somtyme clept Nyle þat cometh
 out of Paradys terrestre. þat ryuere of Nyle ahh the 3eer
 whan the sonne entreth in to the signe of Cancer it
 32 begynneth to wexe And it wexeth ahhweys als longe as the
 sonne is in Cancro & in the signe of the lyoun). And
 it wexeth in such manere þat it is somtyme so gret þat
 it is .xx. cubytes or more of depness And þanne it doth
 36 gret harm to the godes þat ben vpon the lond For þanne

Mesopo-
tania, the
home of
Abraham,
Ephraim
and
Theophilus.

Chaldea;
Bagdad the
seat of the
Caliphs.

Nebuchad-
nezzar and
Daniel.

The three
Caliphates.
[1 fol. 19 a]

Cairo.

The floods of
the Nile.

(1) at, MS.

Times of
dearth from
excessive or
insufficient
floods.

[1 fol. 19 b]

The Nile
runs under-
ground from
India to
Ethiopia.

The ibis is
like a stork,

may noman trouaylle to ere the londes for the grete
moystness And *perfore* is *pere* dere tyme in *pat* contree.
And also whan it wexeth lytyll it is dere tyme in *pat*
contree for defaute of moysture. And whan the sonne 4
is in the signe of Virgo *panne* begynneth the ryuere for
to ¹wane & to decrece lytyl & lytyll So *pat* whan the sonne
is ⁽¹⁾ entred in to the igne of *libra* *panne* *pei* entren
betwene theise ryueres. This ryuere cometh rennyng 8
from Paradys terrestre betwene the desertes of ynde &
after it smytt vn to londe & renneth longe tyme many
grete contrees vnder erthe And after it goth out vnder
an high hill *pat* men clepen *Aloth* *pat* is betwene ynde 12
& Ethiopie the mountance of .v. monethes iourneyes fro the
entree of Ethiopie And after it envyrouneth all Ethiopie
& Morekane & goth all along fro the lond of Egipte vnto
the cytee of Alisandre to the ende of Egipte and *pere* it 16
falleth in to the see. Aboute this ryuere ben manye
briddes & foules As Sikonyes *pat* *pei* clepen Ibes.

CH. VII. OF THE CONTREE OF EGIPT; OF THE BRID
FENIX; OF ARABYE; OF THE CYTEE OF
CAYRE; OF THE CONNYNGE TO KNOWEN
BAWME AND TO PREUEN IT, AND OF THE
GERNERES OF JOSEPH.

Egypt is
long and no
wider than
the floods
can reach.

The dry
climate
fauours the
study of
astronomy.

[2 fol. 20 a]

Egypt is a long contree but it is streyt *pat* is to seye
narrow for *pei* may not enlargen it toward the desert 20
for defaute of water And the contree is sett along vpon
the ryuere of Nyle be als moche as *pat* ryuere may serue
be flodes or oþerwise *pat* whanne it floweth it may spreden
abrood þorgh the contree, so is the contree large of lengthe. 24
For *pere* it reyneth not but lityll in *pat* contree & for *pat*
cause *pei* haue no water, but 3if it ² be of *pat* flood of *pat*
ryuere. And for als moche as it ne reyneth not in
pat contree but the eyr is alwey pure & cleer, *perfore* in 28

⁽¹⁾ is repeated in MS.

- þat contree ben the gode astronomyeres, for þei fynde
 þere no cloudes to letten hem. Also the cytee of Cayre
 is right gret & more huge þan þat of Babyloyne the lesse
 4 And it sytt abouen toward the desert of Syrye a lytill
 abouen the ryuere aboueseyd. In Egipt þere ben .ij.
 parties, The heghte þat is toward Ethiope & the loweness
 þat is towardes Arabye. In Egypt is the lond of
 8 Ramasses & the lond of Gessen. Egipt is a strong
 contree for it hath many schrewede hauenes be cause
 of the grete Roches þat ben stronge and daungerouse
 to passe by. And at Egipt toward the Est is the rede
 12 see þat dureth vnto the cytee of Coston & toward the
 west is the cytee of lybye þat is a full drye lond & lityll
 of fruyt, for it is ouer moche plentee of hete And þat
 lond is clept Fusth. And toward the partie meridionaill
 16 is Ethiope & toward the north is the desert þat dureth
 vnto Syrye & so is the contree strong on all sydes. And
 it is wel a .xv. iourneyes of lengthe & more þan two
 so moche of desert & it is but .ij. iournees of largeness.
 20 And betwene Egipt & Nubye it hath wel a .xij. iournees
 of desert And men of Nubye ben cristen but þei ben
 blake as the Mowres for gret hete of the sonne. ¹ In
 Egipt þere ben .v. prouynces, þat on hight SAHYTH þat
 24 other hight DEMESEER another RESICH, þat is an Ile in
 NYLE, Another ALISANDRE & another the lond of DAMYETE.
 þat citee was wont to be right strong but it was twyes
 wonnen of the cristene men And þerfore after þat the
 28 sarazines beten down the walles And with the walles &
 the toures þerof the sarazines maden another cytee more
 fer from the see & clepeden it the newe Damyete, So þat
 now no man duelleth at the rathere toun of Damyete.
 32 At þat cytee of Damyete is on of the hauenes of Egypt
 & at Alisandre is þat other þat is a full strong cytee, But
 þere is no water to drynke, but 3if it come be condyt from
 Nyle þat entreth in to here cisternes, And who so stopped
 36 þat water from hem, þei myghte not endure þere. In
 Egypt þere ben but fewe Forcelettes or castelles be cause

Cairo lies up
the river.

Higher and
Lower
Egypt.

Egypt is
naturally
strong on
all sides.

Its extent.

[1 fol. 20 b]

Its five
provinces.

Damiette
twice taken
by Chris-
tians, then
rebuilt by
Saracens.

Alexandria's
water-
supply from
the Nile.

St. Anthony
the Great
meets a
satyr, who
asks the
saint to pray
for him.

[¹ fol. 21 a]

Heliopolis.

The bird
Phoenix.

Every five
hundred
years it
burns itself
on an altar
in a fire of
spices and
native
sulphur.

The Phoenix
is a symbol
of Christ.

þat the contree is so strong of himself. **NOTA OF A
MERUEYLE.** At the desertes of Egypte was a worthi man
þat was an holy heremyte & þere mette with him a Monstre
þat is to seyne a monstre is a þing difformed azen kynde ⁴
bothe of man or of best or of ony þing elles & þat is cleped
a Monstre. And this monstre þat mette with this holy
heremyte was as it hadde ben a man þat hadde .ij. hornes
trenchant on his forhede & he hadde a body lyk a man ⁸
vnto þe navele ¹ And benethe he hadde the body lych a
goot & the heremyte asked him what he was. And the
monstre answerde him & seyde he was a dedly creature
such as god hadde formed & duelled in þo desertes in ¹²
purchacyng his sustynance, & besoughte the heremyte
þat he wolde preye god for him the whiche þat cam from
heuene for to sauen aȝen mankynde & was born of a mayden
& suffred passioun & deth as wee wel knowen, be whom ¹⁶
wee lyuen & ben. And ȝit is the hede with the .ij. hornes
of þat monstre at Alisandre for a merueyle. In Egipt
is the citee of Elyople þat is to seyne the cytee of the sonne.
In þat cytee þere is a temple made round after the schap̃ ²⁰
of the temple of Ierusalem. The prestes of þat temple han
all here wrytynges vnder the date of the foul þat is clept
Fenix & þere is non but on in aȝen the world And he cometh
to brenne himself vpon the awtere of þat temple at the ende ²⁴
of .v. hundred ȝeer for so longe he lyueth. And at the
.vc. ȝeres ende the prestes arrayen here awtere honestly
and putten þere vpon spices & sulphur vif & oper thinges
þat wolen brennen lightly And þan the brid Fenix ²⁸
cometh & brenneth himself to askes. And the first day
next after men fynden in the askes a worm And the
seconde day next after men fynden a brid quyk & parfyt
And the thridde day next after he fleeth his wey And ³²
so þere is no mo briddes of þat ² kynde in aȝen the world
but it allone & treuly þat is a gret myracle of god. And
men may wel lykne þat bryd vnto god be cause þat þere
nys no god but on And also þat oure lord aroos from ³⁶
deth to lyue the thridde day. This bryd men seen often

tyme fleen in þo contrees And he is not mecheles more
 þan an Egle And he hath a crest of fedres vpon his hed
 more gret þan the pookok hath & his nekke is ȝalow after It is yellow,
blue and
purple.
 4 colour of an Orielt þat is a ston wel schynynge. And
 his bak is coloured blew as ynde And his wenges ben
 of purple colour And the taylt is ȝelow & red, castynge
 his taylt aȝen in travers. And he is a full fair brid to
 8 loken vpon aȝenst the sonne, for he schyneth full glori-
 ously & nobely. Also in Egipt ben gardynes þat han
 trees & herbes þe whiche beren frutes .vij. tymes in the Seven crops
in a year.
Emeralda.
 ȝeer And in þat lond men fynden manye fayre Emeraudes
 12 & ynowe And þerfore þei ben þere grettere cheep. Also
 whan it reyneth ones in the somer in the lond of Egipt
 þanne is all the contree full of grete myzs. Also at Cayre Mice.
 þat I spak of before sellen men comounly bothe men & The slave-
market.
 16 wommen of other lawe as we don here bestes in the markat.
 And þere is a comoun hows in þat cytee þat is all full of The incuba-
tors.
 smale furneyns & thider bryngen wommen of the toun here
 eyren of hennes of gees & of dokes for to ben put into
 20 þo forneysses And þei þat kepen þat hows coueren hem
 with hete of hors dong Withouten henne goos or doke
 or ony oper foul. And at the ende ¹ of .iiij. wakes or of a [1 fol. 22 a]
 moneth þei comen aȝen & taken here chickenes & norisschen
 24 hem & bryngen hem forth so þat all the contree is full of
 hem And so men don þere bothe winter & somer. Also
 in þat contree & in opere also men fynden longe Apples to Apples of
Paradise.
 selle in hire cesoun & men clepen hem Apples of Paradys
 28 & þei ben right swete & of gode sauour And þogh ȝee
 kutte hem in neuer so many gobettes or parties ouer-
 thwart or endlonges eueremore ȝee schull fynden in the
 myddes the figure of the holy cros of oure lord Ihesu
 32 But þei wil roten within .viij. dayes And for þat cause
 men may not carye of þo apples to no fer contrees. Of
 hem men fynden the mountance of an hundred in a
 bascat to selle & þei han grete leues of a fote & an half
 36 of lengthe & þei ben couenably large. And men fynden
 þere also the appuht tree of Adam þat han a byte at ou Adam's
apples.

Figs of
Pharaoh.
The field
where-balm
grows.

Wells made
by the
Infant
Christ.

[1 fol. 22 b]

Balm will
grow
nowhere
else.

The boughs
should not
be cut with
iron.

Saracen
names for
the wood
the fruit,
and the
gum.

Only Chris-
tians can
grow balm.

It is said to
grow in
India
Major.

It is sophis-
ticated in
various
ways.

of the sydes And þere ben also Fige trees þat heren no
leues but fyges vpon the smale braunches & men clepen
hem Figes of PHAROON. Also besyde CAYRE withouten
þat cytee is the feld where Bawme groweth And it 4
cometh out on smale trees þat ben non hyere þan to a
mannes breek girdiþ & þei semen as wode þat is of the
wylde vyne. And in þat feld ben .vij. welles þat oure
lord Ihesu crist made with on of his feet whan he wente 8
to pleyen with oper children. þat feld is not so wel
closed but þat men may entren at here owne list, But
in þat cesoun þat the ¹bawme is growyng men put
þere to gode kepyng þat no man⁽¹⁾ dar ben hardy to 12
entre. This bawme groweth in no place but only þere
And þough þat men bryngen of þe plauntes for to planten
in oper contrees þei growen wel & fayre but þei bryngen
forth no fructuous thing. & the leues of bawme ne falle 16
nought. And men kutten the braunches with a scharp
flyntston or with a scharp bon whanne men wil go to
kutte hem, For who so kutte hem with jren it wolde
destroie his vertue & his nature. And the sarazines 20
clepen the wode ENOCHBALSE, And the fruyt the whiche
þat is as quybybes þei clepen ABEBISSAM And the lycour
þat droppeth fro the braunches þei clepen Guybalse.
And men maken all weys þat bawme to ben tyled of the 24
cristen men or elles it wolde not fructyfye As the Sara-
zins seyn hemself for it hath ben oftentyme preued.
Men seyn also þat the bawme groweth in ynde the more
in þat desert where Alysandre spak to the trees of the 28
sonne & of the mone But I haue not seen it For I haue
not ben so fer abouen vward because þat þere ben to
many perilouse passages. And wyte 3ee wel þat a man
oughte to take gode kepe for to bye bawme but 3if he 32
cone knowe it right wel, for he may right lyghtly ben
disceyued For men sellen a gomme þat men clepen
Turbentyne in stede of bawme And þei putten þereto a
litiþ bawme for to 3euen gode odour And summe putten 36

(¹) entre, MS.

wax in oyle of the ¹wode of the fruyt of bawme & seyn
 pat it is bawme And summe destyllen clowes of gylofre
 & of spykenard of Spayne & of opere spices pat ben
 4 wel smellynge & the lykour pat goth out perof pei
 clepe it bawme And þus ben many grete lordes & opere
 disceyued And þei wenen pat þei han bawme & þei haue non.
 For the Sarazines countrefeten it be sotyltee of craft for to
 8 disceyuen the cristene men as I haue seen full many a
 tyme. And after hem the marchauntes & the Apotecaries
 countrefeten it eftsones & þanne it is lasse worth & a gret
 del worse. But 3if it lyke 3ou I schall schewe how 3ee
 12 schull knowe & preue to the ende pat 3ee schull not ben
 disceyued. First 3ee schull wel knowe pat the natureH
 bawme is full cleer & of cytryne colour & strongly
 smellynge. And 3if it be thikke or reed or blak it is
 16 Sophisticate pat is to seyne contrefeted & made lyke it
 for disceyt. And vnderstondeth pat 3if 3ee wil putte a
 lityll bawme in the pawme of 3oure hond a3en the sonne,
 3if it be fyn & gode 3ee ne schull not suffre 3oure hand
 20 a3enst the hete of the sonne. Also taketh a lytill bawme
 with the poynt of a knyf & touche it to the fuyr & 3if it
 brenne it is a gode signe. After take also a drope of
 bawme & put it into a dissch or in a cuppe with mylk of
 24 a goot And 3if it be natureH bawme anon it wole take &
 beclippe the mylk. Or put a drope of bawme in clere
 water in a cuppe of syluer or in a clere bacyn & stere it
 wel with the clere water And 3if pat the ²bawme be
 28 fyn & of his owne kynde the water schall neuere trouble,
 And 3if the bawme be sophisticat pat is to seyne
 countrefeted the water schall beco[m]e anon trouble.
 And also 3if the bawme be fyn it schall falle to the
 32 botme of the vesseH as þough it were quyk syluer, For
 the fyn bawme is more heuy twyes þan is the bawme pat
 is sophisticat & countrefeted. Now I haue spoken of
 bawme & now also I schall speke of another thing pat is
 36 be3onde Babyloyn aboue the Flode of Nile toward the

Turpentine,
wood of the
balm-tree,
cloves and
spikenard
are used as
substitutes.

[¹ fol. 23 a]

Saracens,
merchants
and apo-
thecaries
adulterate
it.

Genuine
balm is
yellow and
light.

It burns in
the sun and
in fire,

and curdles
goat's milk.

[² fol. 23 b]

It does not
make clear
water
turbid.

l. 30, becone, C.

MANDEVILLE.

D

The Pyramids, or
Garneres of
Joseph,
where corn
was kept in
times of
dearth.

They are not
sepulchral
monuments,

[¹ fol. 24 a]

for then
they would
neither be
hollow, nor
have any
gates.

The
Egyptian
alphabet.

desert betwene Affrik & Egypt þat is to seyne of the
Gernerres of Joseph þat he leet make for to kepe the
greynes for the perile of the dere 3eres. And þei ben
made of ston full wel made of Masounes craft Of the whiche 4
.ij. ben merueylouse grete & hye And the toþere ne ben
not so grete. And euery Gerner hath a 3ate for to entre
withjnnne A lytiH hygh from the erthe For the lond is
wasted & fallen sithe the Gernerres were made. And 8
withjnnne þei ben all full of serpentres And abouen the
Gernerres withouten ben many scriptures of dyuerse
langages. And summen seyn þat þei ben sepultures of
grete lordes þat weren somtyme but þat is not trewe For 12
all the comoun rymour & speche is of all the peple ¹ þere
bothe fer & nere þat þei ben the Garnerres of Joseph And
so fynden þei in here scriptures & in here cronycles. On
þat oþer partie, 3if þei weren sepultures þei scholden not 16
ben voyd withjnnne Ne þei scholde haue no 3ates for to
entre withjnnne. For 3ee may wel knowe þat tombes &
sepultures ne ben not made of such gretness ne of suche
highness, Wherfore it is not to beleue þat þei ben tombes 20
or sepultures. In Egypt also þere ben dyuerse langages
& dyuerse lettres & of oþer manere condicioun þan þere
ben in oþer partes As I schall deuyse 3ou suche as þei
ben And the names how thei clepen hem, To such entent 24
þat 3ee mowe knowe the difference of hem & of othere.

[Another alphabet.]

Ch. VIII.
[fol. 24 b]

OF THE YLE OF CECYLE; OF THE WEYE FRO
BABYLOYNE TO THE MOWNT SYNAY; OF
THE CHIRCHE OF SEYNTE KATERYNE, AND
OF ALLE THE MERUAYLLES þERE.

More routes
towards
Egypt.

NOW wil I retourne a3en or I procede ony ferthere for
to declare 3ou the othere weyes þat drawen towardes
Babiloyne where the Soudan himself duelleth þat is at 28

the entree of Egypt, for als moche as many folk gon
pider first & after þat to the mownt Synay & after re-
tournen to Ierusalem, As I haue seyð 3ou here befor.

4 For þei fulfillen first the more longe pilgrymage & after
retournen azen be the nexte weyes because þat the more
ny weye is the more worthi & þat is Ierusalem, For non
other pilgrymage is not lyk in comparsoun to it. But

Many
pilgrims go
there and to
Sinai before
turning to
Jerusalem.

8 for to fuffille here pilgrymages more esily & more sykerly
men gon first the longer weye rathere þan the nerere
weye. But whoso wil go to Babyloyne be another weye

12 reherced before or from oþer contrees next fro hem, þan
men gon by Fraunce be Burgoyne & be Lombardye. It
nedeth not to telle 3ou the names of the cytees ne of
the townes þat ben in þat weye For the weye is comoun

From the
West,
Northern
Italy is first
reached.

16 & it is knowen of many nacyouns. And þere ben manye
havenes [where] þat men taken the see. Summe men taken
the see at ¹Gene, Somme at Venyse & passen be the see

Genoa,
Venice.
[1 fol. 25 a]

Adryatyk þat is clept the Goulf of Venyse, þat departeth

20 ytaylle & Grece on þat syde. And somme gon to Naples
somme to Rome & from Rome to Brandys & þere þei
taken the see & in many othere places where þat hauenes
ben. And men gon be Tussye be Champayne be Calabre

Naples,
Brindisi.

24 be Appuille & be the hiiles of ytaylle be Chorisqe be
Sardyne & be Cycile þat is a gret Ile & a gode. In þat

Tuscany,
Campania,
Apulia.
Corsica,
Sardinia.

Ile of Cycile þer is a maner of a gardyn in the whiche
ben many dyuerse frutes And the gardyn is always

Sicily and
its garden.

28 grene & florissching, all the cesouns of the 3eer als wel
in winter as in somer. þat Ile holt in compas aboute
.ccc & l. frensche myles And betwene Cycile & Itaylle
þere is not but a lytiþ arm of the see þat men clepen

32 the Farde of Mescyne And Cycile is betwene the see
Adryatyk & the see of lombardye, And fro Cycile in
to Calabre is but .viij. myles of lombardye. And in
Cycile þere is a manere of serpentes be the whiche men

Straits of
Messina.

36 assayen & preuen wheþer here children ben bastardes or
none or of lawefull mariage, For 3if þei ben born in right

The serpents
that try the
legitimacy of
children.

Etna and
the vol-
canoes.

[¹ fol. 25 b]

Pisa,

Corfu.

Valona,
Durazzo.

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[² fol. 26 a]

Pictures
white-
washed by
Saracens.

mariage the *serpentes* gon aboute hem & don hem non
harm And 3if þei ben born in avowtrie the *serpentes*
byten hem & envenyme hem & thus manye wedded men
preuen 3if the children ben here owne. Also in þat Ile 4
is the Mount Ethna þat men clepen Mount Gybeſt ¹ & the
wlcanes þat ben eueremore brennynge. And þere ben
.vij. places þat brennen & þat casten out dyuerse flawmes
and dyuerse colour And be the chaungynge of þo flawmes 8
men of þat contree knowen whanne it schaff be derthe or
gode tyme or cold or hoot or moyst or drye or in aſt
othere manere how the tyme schall be gouerned. And
from Itaille vnto the wlcanes nys but .xxv. myle And 12
men seyn þat the wlcanes ben weyes of helle. Also
whoso goth be Pyse 3if þat men list to go þat weye þere
is an arm of the see where þat men gon to opere hauenes
in þo marches And þan men passen be the Ile of GREEF 16
þat is at GENE And after arryueth men in GRECE at the
hauene of the cytee of Myrok or at the hauene of Valone
or at the cytee of Duras, & þere is a Duk at Duras, or at
opere hauenes in þo marches & so men gon to Costanty- 20
noble. And after gon men be watre to the Ile of Crete &
to the Ile of Rodes & so to Cypre & so to Venyse & fro
pens to Costantynoble, to holde the more right weye be
see it is wel a .m^t viij^c & iiij^{xx}. score myle of lombardye. 24
And after from Cipre men gon be see & leuen Ierusalem &
aſt þat contre on the left hond vnto Egypt & arryuen at
the cytee of DAMYETE þat was wont to ben fuſt strong &
it sytt at the entree of Egypt. And fro Damyete gon 28
men to the Cytee of Alizandre þat sytt also vpon the see.
In þat cytee was seynte katelyne beheded And þere was
seynt ² Mark the Euuangelist martyred & buryed, But the
Emperour Leoun made his bones to ben brought to 32
Venyse. And 3it þere is at Alizandre a faire chirche
aſt white withouten peynture and so ben all the othere
chirches þat weren of the cristene men aſt white with-
inne, For the Paynemes & the Sarrazynes maden hem 36
white for to fordon the ymages of seyntes þat weren

peynted on the walles. þat cytee of Alizandre is wel
 .xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee & a fayr. At þat cytee
 4 entreth the ryuere of Nyle in to the see as I to 3ou haue
 seyð before. In þat ryuere men fynden many precyouse
 stones & meche also of *lignum aloes* And it is a manere
 of wode þat cometh out of *paradys terrestre* the whiche
 8 is good for manye dyuerse medicynes And it [is] right
 dereworth. And from Alizandre men gon to Babyloyne
 where the Soudan dwelleth þat sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streyght
 12 vnto Babiloyne.

Extent of
Alexandria.Lignum
aloes.Babylon
the Less.

OF THE WEYE THAT GOTH FROM BABI-
 LOYNE, VNTO THE MOWNT SYNAY, & OF
 THE MERUEYLES þERE.

Ch. IX.

NOW schall I seye 3ou also the weye þat goth fro
 Babiloyne to the Mount of Synay where seynte
 kateryne lyth. He moste passe be the desertes of Arabye
 16 Be the whiche desertes Moyses ladde the peple of Israel
 And þanne passe men be the welle þat Moyses made with
 his hond in þo desertes whan the peple grucched for þei
 fownden no^lthing to drynke. And þan passe men be
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten þerejnne a tree
 & anon the water was swete & gode for to drynke. And
 þanne gon men be desert vnto the vale of Elyn In the
 24 whiche vale ben .xij. welles And þere ben .lxxij. trees
 of palme þat beren the dates The whiche Moyses fond
 with the children of Israel, And fro þat valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babiloyne þan me goth be the
 Rede see þat is an arm of the see OCCEAN. And þere
 passed Moyses with the children of Israel ouerthwart
 the see all drye, Whan Pharao the kyng of Egypt chaced

To Mount
Sinai.Moses made
a well with
his hand.[¹ fol. 26 b]The well of
Marah.

Elim.

The Red
Sea.

The sand
is red.

Horses can-
not be used,
but only
camels.

[1 fol. 27 a]

From Baby-
lon the Less
to Sinai is a
twelve days'
journey.

Interpreters
act as
guides.

Origin of the
name Sinai.

The
Convent.

St. Cath-
erine's
Church.

hem, And þat see is wel a .vj. myle of largeness in lengthe.
And in þat see was Pharao drowned & all his hoost þat he
ladde. þat see is not more reed þan another see but in
s[o]me place þereof is the graueh reed And þefore men 4
clepen it the rede see. þat see renneth to the endes of
Arabye & of Palestyne, þat see lasteth more þan .iiij.
iourneyes And þan gon men be desert vnto the vale
of Elyn And fro þens to the mount of Synay. And 8
þee may wel vndirstonde þat be this desert no man may
go on horsbak because þat þere nys nouþer mete for hors
ne water to drynke And for þat cause men passen þat
desert with Cameh, For the Camaylle fynt allwey mete on 12
trees & on bussches þat he fedeth him with And he may
wel faste fro drynk, ij. ¹ dayes or .iiij. And þat may non
hors don. And wyte well þat from Babyloyne to the
Mount Synay is well a .xij. gode iourneyes And sum men 16
maken hem more And sum men hasten hem & peynen
hem & þefore þei maken hem lesse, And all weys fynden
men latymeres to go with hem in the contrees & ferthere
bezonde into tyme þat men conne the langage. And it 20
behoueth men to bere vitaiht with hem þat schall duren
hem in þo desertes & oþer necessities for to lyue by. And
the Mount of Synay is clept the desert of Syne þat is for
to seyne the bussch brennyng Because þat Moyses sawgh 24
oure lord god many tymes in forme of fuyr brennyng
vpon þat hiht And also in a bussch brennyng & spak to
him And þat was at the foot of the hill. There is an
Abbeye of Monkes wel bylded & wel closed with gates of 28
Iren for drede of the wylde bestes. And the monkes
ben Arrabyenes or men of Grece & þere [is] a gret couent
And all þei ben as heremytes & þei drinken no wyn but
þif it be on principaht festes And þei ben fuht deuoute 32
men & lyuen porely & sympely with joutes & with dates
And þei don gret abstynence & penaunce. þere is the
chirche of seynte kateryne in the whiche ben manye
lampes brennyng For þei han of oyle of Olyue ynow 36

l. 4, same, C.

bothe for to brenne in here lampes & to ete also And *pat*
 plentee haue *pei* be the myracle of god For the ravenes
 & the crowes & the choughes & o^{per} foules ¹ of the contree [1 fol. 27 b]
 4 assemblen hem *pere* euery ȝeer ones & fleen *pider* as in
 .pilgrymage And euerych of hem bryngeth a braunche of
 the Bayes or of Olyue in here bekes in stede of offryng & The birds
bring twigs
of olive-
trees for
making oil.
 leuen hem *pere*, of the whiche the monkes maken gret
 8 plentee of oyle & this is a gret meruaylle. And sith *pat*
 foules *pat* han no kyndely wytt ne resoun gon thider to
 seche *pat* gloriouse virgyne wel more oughten men *pan* to
 seche hire & to worschipen hire. Also behynde the awtier
 12 of *pat* chirche is the place where Moyses saugh oure lord The spot
where the
Burning
Bush
appeared.
 god in a brennyng bussch And whanne the monkes
 entren in to *pat* place *pei* don of bothe hosen & schoon
 or botes always, Be cause *pat* oure lord seyde to Moyses :
 16 do of thin hosen & thi schon for the place *pat* *pou* stondest
 on is lond holy & blessed. And the monkes clepen *pat*
 place DOZOLEEL *pat* is to seyne the schadew of god. And
 besyde the high awtier .iiij. degrees of heighte is the fertre
 20 of Alabastre where the bones of seynt Kateryne lyȝn And The sarco-
phagus of
St. Cath-
erine.
 the prelate of the monkes scheweth the relykes to the
 pilgrymes And with an Instrument of syluer he froteth
 the bones & *panne* *per* goth out a lytyll oyle as pough it
 24 were a maner swetyng *pat* is nouthur lych to oyle ne to
 bawme but it is full swete of smell. And of *pat* *pei*
 ȝenen a lytill to the pilgrymes, for *pere* goth out but lityll
 quantitee of *pat* likour. And after *pat* *pei* schewen the
 28 heed ² of seynte kateryne & the cloth *pat* sche was wrapped The Saint's
head.
[2 fol. 28 a]
 jinne *pat* is ȝit all blody, And in *pat* same cloth so
 ywrapped the aungeles beren hire body to the mount Synay
 & *pere* *pei* buried hire with it. And *panne* *pei* schewen
 32 the bussch *pat* brenned & wasted nought in the whiche
 oure lord spak to Moyses & o^{per}e relikes ynowe. Also
 whan the prelate of the abbeye is ded I haue vndirstonden
 be informacionn *pat* his lampe quencheth And whan *pei*
 36 chesen an^oper prelate ȝif he be a gode man & worthi to be
 prelate his lampe schal lighte with the grace of god with-

The miracle
of the lamps
going out
and re-
kindled
without
being
touched.

I admon-
ished the
monks to
publish
God's graces
to them.

[1 fol. 28b]

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outen touchinge of ony man. For euerych of hem hath a
lampe be himself And be here lampes þei knowen wel
whan ony of hem schall dye. For whan ony schall dye
the lyght begynneth to chaunge & to wexe dym And 3if 4
he be chosen to ben prelate & is not worthi his lampe
quencheth anon. And other men han told me þat he þat
syngeth the masse for the prelate þat is ded he schall
fynde vpon the awtier the name written of him þat schall 8
ben prelate chosen. And so vpon a day I asked of the
monkes bothe on & oþer how this befell, But þei wolde
not tell me no thing Into the tyme þat I seyde þat þei
scholde not hyde the grace þat god did hem but þat þei 12
scholde publissche it to make the peple to haue the more
deuocioun And þat þei diden synne to hide goddes
myracle as me semed, For the myracles þat god hath don
and 3it ¹ doth euery day ben the wytnesse of his myght & of 16
his merueylles as dauid seyth in the psaultere: MIRABILIA
TESTIMONIA TUA DOMINE, þat is to seyne: Lord thi
merueyles ben þi wytness. And þanne þei tolde me
bothe on and oþer how it befell full many a tyme, But 20
more I myghte not haue of hem. In þat abbeye ne
entreth not no flye ne todes ne ewtes ne such foul
venymouse. bestes ne lyzs ne flees be þe myracle of god
& of oure lady. For þere were wont to ben many suche 24
manere of filthes þat the monkes weren in wiþ to leue the
place & the abbeye And weren gon fro thens vpon the
mountayne abouen for to eschewe þat place. And oure
lady cam to hem & bad hem turnen azen And from þens 28
forewardes neuere entred such filthe in þat place amonges
hem Ne neuere schall entre here after. Also before the
gate is the welle where Moyses smot the ston of the
whiche the water cam out plenteuously. Fro þat abbeye 32
men gon vp the mountayne of Moyses be many degrees &
þere men fynden first a chirche of oure lady where þat
sche mette the monkes whan þei fledden away for the
vermyn aboueseyd. And more high vpon þat mountayne 36
is the Chapell of helye the prophete And þat place þei

clepen Oreb, whereof holy writt speketh : **ET AMBULAUIT** Horeb.
IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ¹seyne : And he wente in strengthe of þat mete [¹ fol. 29 a]
 4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Iohn the Euuangelist planted þat men clepen
 Reisins of Staphis. And a lytill abouen is the Chapell of Chapel of
 Moyses + the roche where Moyses fleygh to for drede Moses.
 8 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly +
 so harde him self in þat roche þat all his body was doluen
 withjnnne þorgh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. com-
 mandementes of the lawe. And þere is the caue vnder
 the roche where Moyses duelte whan he fasted .xl. dayes
 + .xl. nyghtes But he dyede in the lond of promissioun,
 16 But noman knoweth where he was buried. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoper mountayn where seynt Kateryne was buried of
 the Aungeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres + þere singen the monkes of the
 abbeyes often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is Mount St.
 more high þan the mount of Moyses And þere where Catherine.
 24 seynt Kateryne was buried is nouthur chirche ne chapell
 ne other duellynge place, But þere is an heep of stones The ruins of
 aboute the place where the body of hire was put of the a chapel
 Angeles. ²þere was wont to ben a chapell but it was mark the
 28 casten down + 3it lyggen the stones þere And all be it þat spot where
 the Collect of seynte kateryne seye þat it is the place she was
 where oure lord betaughte the .x. commandementes to first buried.
 Moyses + þere where the blessed virgyne seynte kateryne [² fol. 29 b]
 32 was buried, þat is to vnderstonde in .o. contree or in .o.
 place berynge .o. name, For bothe þat on + þat oper is clept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oper + a gret deep valeye betwene hem.

Mount St.
 Catherine
 and the
 Mount of
 Moses are
 distinct
 parts of
 Sinai.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNTE KATERYNE & IERUSALEM; OF
THE DRIE TRE, & HOW ROSES CAM FIRST
IN þE WORLD.

From Sinai
to Jerusa-
lem.

The
Bedouins.

Scarcity of
water in the
desert.

[¹ fol. 80 a]

The Nomads
eat no bread.

They live by
hunting.

They despise
death and
fear no
princes.

Their arms
are a shield
and a spear.

NOW after þat men han visited þo holy places þanne
wil þei turnen toward Ierusalem And þan wil þei
take leue of the monkes & recommenden hem to here
preyeres, And þanne þei zeuen the pilgrimes of here vitaylle 4
for to passe with the desertes toward Surrye. And þo
desertes duren wel a .xiiij. iourneyes. In þat desert
duellen manye of Arrabyenes þat men clepen Bedoynes
& Ascopardes. And þei ben folk full of aȝt euyȝt con- 8
diciouns And þei haue none houses but tentes þat þei
maken of skynnes of bestes as of Camaylles & of oþer
bestes þat þei eten And þere benethe þei couchen hem &
dwellen in place where þei may fynden water As on the 12
Rede see or elleswhere, For in þat desert is full gret
defaute of water ¹ And often tyme it falleth þat where
men fynden water at o tyme in a place it fayleth anoþer
tyme And for that skyll þei make none habitaciouns 16
þere. Theise folk þat I speke of þei tylen not the lond
ne þei laboure nought for þei eten no bred but ȝif it be
ony þat dwellen nygh a gode toun þat gon thider & eten
bred somtyme And þei rosten here flesch & here fisch 20
vpon the hote stones aȝenst the sonne. And þei ben
stronge men & wel fyghtynges And þere is so meche
multytude of þat folk þat þei ben with outen nombre
And þei ne recchen of no thing ne don not but chacen 24
after bestes to eten hem And þei recchen no þing of here
lif And þerfore þei dowten not the Soudan ne non oþer
prince, But þei dar wel werre with hem ȝif þei don ony
thing þat is greuance to hem. And þei han often tyme 28
werre with the Soudan & namely þat tyme þat I was
with him. And þei beren but o scheld & o spere with
outen oþer armes And þei wrappen here hedes & here

necke with a gret quantytee of white linnen cloth And
 þei ben right felonouse t foule t of cursed kynde. And
 whan men passen this desert in comynge toward Ieru-
 4 salem þei comen to Bersabee þat was wont to ben a full Beersheba
 fair town t a delytable of cristene men And 3it þere ben
 summe of here chirches. In þat toun dwelled Abraham
 the Patriark a longe tyme. þat toun of Bersabee founded founded by
 8 Bersabee the wif of sire vrye the knyght on the whiche Bathsheba,
 kyng David ¹ gatt Salomon the wyse þat was kyng after Solomon's
 David vpon the .xij. kynredes of Ierusalem And regned mother.
 .xl. 3eer. And fro þens gon men to the cytee of Ebron [1 fol. 30 b]
 12 þat is the montance of .ij. gode myle And it was clept
 somtyme the vale of Mambree And sumtyme it was clept Hebron or
 the vale of teres because þat Adam wepte þere an .c. 3eer Mamre.
 for the deth of Abell his sone þat Caym slowgh. Ebron
 16 was wont to ben the princypall cytee of the Philistynes
 And þere duelleden somtyme the Geauntz And þat cytee
 was also Sacerdotall þat is [to](¹) seyne seyntuarie of the
 tribe of Iuda. And it was so fre þat men resceyued þere
 20 all manere of fugityfes of oper places for here euyl dedes.
 In Ebron Iosue Caleph t here companye comen first to
 aspyen how þei myghte wynnen the lond of beheste. In
 Ebron regned first kyng David .vij. 3eer t an half And in
 24 Ierusalem he regnede .xxxiiij. 3eer t an half. And in
 Ebron ben all the sepultures of the Patriarkes Adam Graves of
 Abraham ysaac t of Iacob t of here wyfes Eue Sarre the patri-
 t Rebekke t of Lya the whiche sepultures the Sarazines archs in the
 28 kepen full curiously t han the place in gret reuerence cave of
 for the holy fadres the Patriarkes þat ly3n þere And þei Machpelah.
 suffre no cristene man entre in to that place but 3if it be
 of specyall grace of the Soudan, For þei holden cristene
 32 men t Iéwes as dogges And þei seyn þat þei scholde
 not entre into so holy place. And men clepen ² þat place [2 fol. 31 a]
 where þei ly3n double spelunke or double cave or double
 dyck for als meche as þat on lyeth aboue þat other And
 36 the Sarazines clepen þat place in here langage KARICARBA Kirjath-
 Arba.

(¹) *to* missing in MS.

The cave of
Adam and
Eve.

Cambil dug
from the
earth.

[¹ fol. 81 b]

The Dry
Tree.

þat is to seyne the place of Patriarkes And the Iewes
clepen þat place ARBOTH. And in þat same place was
Abrahames hous And þere he satt & saugh .iiij. persones
& worschipte but on as holy writt seyth: TRES VIDIT & 4
VNUM ADORAVIT, þat is to seyne: he saugh .iiij. & worschiped
on. And of þo same resceyued Abraham the Aungeles
in to his hous. And right faste by þat place is a cave in
the roche where Adam & Eue duelleden whan þei weren 8
putt out of paradyse & þere goten þei here children. And
in þat same place was Adam formed & made, after þat
summen seyn. For men weren wont for to clepe þat
place the feld of Damasce, be cause þat it was in the 12
lordschipe of Damask. And fro þens was he translated
into paradys of delytes, as þei seyn. And after þat he
was dryuen out of paradys he was þere left. And the
same day þat he was putt in paradys, the same day he 16
was putt out, For anon he synned. þere begynneth the
vale of Ebron þat dureth nygh to Ierusalem. There the
Aungell commaunded Adam þat he scholde duelle with
his wyf Eue, Of the whiche he gatt Seth, of whiche tribe 20
þat is to seye kynrede Ihesu crist was born. In þat
valeye is a feld where men drawen out of the erthe a
thing þat men clepen Cambyll & þei ete it in stede of
spice ¹ & þei bere it to selle. And men may not make 24
the hole ne the cave where it is taken out of the erthe
so depe ne so wyde, but þat it is at the 3eres ende full
azen vp to the sydes, porgh the grace of god. And .ij.
myle from Ebron is the graue of loth þat was Abrahames 28
broþer [sone]. And a lytill fro Ebron is the mount of
Mambre, of the which the valeye taketh his name, And
þere is a tree of Oke þat the Sarazines clepen DIRPE
þat is of Abrahames tyme, the whiche men clepen the 32
drye tree. And þei seye þat it hath ben þere sithe the
begynnyng of the world & was sumtyme grene & bare
leues vnto the tyme þat oure lord dyede on the cros
And þanne it dryede & so diden all the trees þat weren 36

l. 1, Iew-wes, C.

- panne in the world [or elles þai failed in þaire hertes and
 become holle within, of whilk þer er many ȝit standand in
 diuerse placez of the world]⁽¹⁾ And summe seyn be here
 4 prophecyes þat a lord, a Prince of the west syde of the world
 schall wynnen the lond of promyssioun þat is the holy lond
 with helpe of cristene men & he schall do synge a masse
 vndir þat drye tree & þan the tree schall wexen grene &
 8 bere bothe fruyt & leues And þorgh þat myracle manye
 Sarazines & Iowes schuþ ben turned to cristene feyth.
 And þerfore þei don gret worschipe þereto & kepen it fuþ
 besyly. And all be it so þat it be drye natheles ȝit he
 12 bereth gret vertue for certeynly he þat hath a litill þere
 of vpon him it heleth him of the fallynge euyþ, And
 his hors schuþ not ben afoundred & manye oper vertues
 it hath, Wherefore men ¹holden it full precyous. From
 16 Ebron men gon to Bethlem in half a day, for it is but
 .v. myle & it is full fayre weye be pleyne & wodes full
 delectable. Bethleem is a lityll cytee long & narwe &
 wel walled & in eche syde enclosed with gode dyches
 20 And it was wont to ben cleped Efrata, as holy wrytt
 seyth: *EOCE AUDIUMUS EUM IN EFFRATA*, þat is to seye:
 lo wee herde him in efrata. And toward the est ende
 of the cytee is a full fair chirche and a graciouse & it
 24 hath many toures, pynacles & corneres fuþ stronge &
 curiously made And within þat chirche ben .xliij.
 pyleres of marblo grete & faire. And betwene the cytee
 & the chirche is the feld Floridous, þat is to seyne, the
 28 feld florissched. For als moche as a faire mayden was
 blamed with wrong & sclaudred þat sche hadde don
 fornyacioun, For whiche cause sche was demed to the
 deth & to be brent in þat place, to the whiche sche was
 32 ladd. And as the fyre began to brenne aboute hire sche
 made hire preyeres to oure lord þat as wissely as sche
 was not gylty of þat synne þat he wolde helpe hire &
 make it to be knowen to aþ men of his mercyfull grace.
 36 And whan sche hadde þus seyð sche entred in to the

At the re-
conquest of
the Holy
Land, that
tree will
wax green.

Virtues of
its wood.

[1 fol. 82 a]

Bethlehem.

Campus
floridus.

The innocent
maiden
saved from
fire.

⁽¹⁾,Omitted through homoiotel. Restored partly from Eg.

The glowing
twigs are
turned to
red rose
bushes, the
others to
white.

[¹ fol. 82 b]

Cave of the
Nativity.

Names of
the Three
Kings.

Charnel
of the
Innocents.

Shrine of St.
Jerome.

[² fol. 33 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched & oute. And the
brondes þat weren brennyng becomen red roseres And
the brondes þat weren not kyndled nor tend becomen
white roseres full of roses. And þeise ¹ weren the first 4
Roseres & Roses bothe white & rede, þat euere ony man
saugh. And þus was þis mayden saued be the grace of
god And þerfore is þat feld clept the feld of god florysscht,
for it was full of roses. Also besyde the queer of the 8
chirche at the right syde as men comen downward .xvj.
greces is the place where oure lord was born, þat is full
wel dyght of marble & full richely peynted with gold
syluer azure & oper coloures. And .iiij. paas besyde 12
is the crybbe of the ox & the asse. And besyde þat is
the place where the sterre fell þat ladde the .iiij. kynges
Iaspar Melchior & Balthazar, But men of Grece clepen
hem þus: Galgalath Malgalath & Saraphie, And the Iewes 16
clepen [hem] in this manere in Ebrew: APPELIUS AMERRIUS
& DAMASUS. Theise .iiij. kynges offreden to oure lord gold
ensence & myrre And þei metten to gedre þorgh myracle of
god, For þei metten to gedre in a cytee in ynde þat men 20
clepen Cassak þat is .liij. iourneyes fro Bethleem. And
þei weren at Bethleem the .xiiij. day And þat was the
.iiij. day after þat þei hadden seyn the sterre whan þei
metten in þat cytee, And þus þei weren in .ix. dayes 24
fro þat cytee at Bethleem & þat was gret myracle. Also
vnder the cloystre of the chirche be .xviij. degrees at the
right syde is the charnell of the Innocentes where here
bones lyzn And before the place where oure lord was 28
born is the tombe of seynt ²Ierome þat was a preest & a
Cardynaþ þat translatede the bible & the psaltere from
Ebrew in to latyn And withoute the mynstre is the
chayere þat he satt in whan he translated it. And faste 32
besyde þat chirche a .lx. fedme is a chirche of seynt
Nicholas where oure lady rested hire after sche was
lyghted of oure lord And for as meche as sche had to
meche mylk in hire pappes þat greued hire, sche mylked 36
hem on the rede stones of marble so þat the traces may

3it ben sene in the stones aȝ w[h]yte.⁽¹⁾ And ȝeo schuȝ
 vnderstonde þat aȝ þat dwellen in Bethleem ben cristene
 men And þere ben faire vynes aboute the cytee & gret
 4 plentee of wyn þat the cristene men han don let make
 But the Sarazines ne tylen not no vynes ne þei The
Saracens.
drink no
wine.
 drynken no wyn. For here bokes of here lawe þat
 Makomete betoke hem, whiche þei clepen here ALKARON
 8 & summe clepen it MESAPH & in anoper langage it is
 cleped HARME And the same boke forbedeth hem to
 drinke wyn, For in þat boke Machomete cursed aȝ þo
 þat drynken wyn & alle hem þat sellen it. For summen
 12 seye þat he slough ones an heremyte in his dronkeness
 þat he loued ful wel And þerfore he cursed wyn & hem
 þat drynken it. But his curs be turned in to his owne
 hed as holy writt seith: ET IN VERTICEM IPSIUS INIQUITAS
 16 EIUS DESCENDET, þat is for to seye: his wykkedness
 schall turne & falle in his owne heed. ^[1 fol. 33 b] And also the
 Sarazines bryngen forth no pigges nor þei eten no swynes
 flessch, for þei seye it is brother to man & it was forboden They eat
no pork.
 20 be the olde lawe & þei holde[n]⁽²⁾ hem alle acursed þat eten
 pereof. Also in the lond of Palestyne & in the lond of
 Egypt þei eten but lytill or non of flessch of veel or of Beef and
veal are
scarce.
 boef but he be so old þat he may nomore trauayle for
 24 elde, for it is forbode And for because þei hauen but
 fewe of hem, þerfore þei norissche hem for to ere here
 londes. In this cytee of Bethleem was David the kyng King David.
 born And he hadde .lx. wyfes & the firste wyf highte
 28 Michol And also he hadde .ccc. lemmannes. And fro
 Bethleem vnto Ierusalem nys but .ij. myle And in the
 weye to Ierusalem half a myle fro Bethleem is a chirche
 where the aungel seyde to the schepperdes of the birthe
 32 of crist. And in þat weye is the tombe of Racheȝ þat Rachel's
tomb.
 was Iosephes moder the patriarke. And sche dyede anon
 after þat sche was delyuered of hire sone Beniamyn &
 þere sche was buryed of Iacob hire husbonde, And he

⁽¹⁾ wlyte, MS.⁽²⁾ holdem C.

The star of
Bethlehem.

leet setten .xij. grete stones on hire in tokene þat sche
had born .xij. children. In þat same weye half myle
fro Ierusalem appered the sterre to the .iiij. kynges, In
þat weye also ben manye chirches of cristene men be the
whiche men gon towardes the cytee of Ierusalem. 4

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM & OF THE HOLY PLACES þERABOWTE.

Position of
Jerusalem.

[1 fol. 84 a]

Her names.

Syria.

Maritime
plain.

Distances
from other
cities.

St. Chariton.

AFTER for to speke of Ierusalem the holy cytee 3ee
schuþ vndirstonde þat it stont full faire betwene
hilles & ¹þere ben no ryueres ne welles but water cometh
be condyte from Ebron. And 3ee schuþ vnderstonde þat
Ierusalem of olde tyme vnto the tyme of Melchisedech
was cleped Iebus, And after it was clept Salem vnto the
tyme of kyng David þat putte theise .ij. names togidere &
cleped it Iebusalem And after þat kyng Salomon cleped
it Ierosolomye And after þat men cleped it Ierusalem &
so it is cleped 3it. And aboute Ierusalem is the kyngdom
of Surrye And þere besyde is the lond of Palestyne And
besyde it is Ascolone And besyde þat is the lond of
Maritime. But Ierusalem is in the lond of Iudee, And
it is clept Iude for þat Iudas Machabeus was kyng of
þat contree And it marcheth Estward to the kyngdom
of Arabye, on the south syde to the lond of Egipt & on
the west syde to the grete see, On the north syde
toward the kyngdom of Surrye & to the see of Cypre. In
Ierusalem was wont to be a Patriark & Erchebysschoppes
& Bisschoppes abouten in the contree. Abowten Ieru-
salem ben þeise cytees: Ebron at .vij. myle, Ierico at .vj.
myle, Bersabee at .viij. myle, Ascalon at .xviij. myle, Iaff at
.xvj. myle, Ramatha at .iiij. myle And Bethleem at .ij.
myle. And a .ij. myle from Bethleem toward the south
is the chirche of seynt karitot þat was Abbot þere For

l. 5, men, repeated in C.

l. 22, to, repeated in C.

whom þei maden meche doel amonges the monkes whan
 he scholde dye & 3it þei ben in moornynge ¹in the wise [1 fol. 34 b]
 þat þei maden here lamentacioun for him the firste tyme
 4 & it is full gret pytee to beholde. This contree & lond of
 Ierusalem hath ben in many dyuerse naciounes hondes
 And often þefore hath the contree suffred meche tribu-
 lacioun for the synne of the poeple þat duellen þere. For
 8 þat contree hath ben in the hondes of all nacyouns þat is to
 seyne of Iewes, of Chananees, Assiryenes, Perses, Medoynes,
 Macedoynes, of Grekes, Romaines, of Cristenemen, of
 Sarrazines, Barbaryenes, Turkes, Tartaryenes & of manye
 12 othere dyuerse nacyouns. For god wole not þat it be longe
 in the hondes of traytours ne of synneres be þei cristene or
 othere And now haue the hethene men holden þat lond in
 here hondes .xl. 3ere & more, But þei schuff not holde it
 16 longe 3if god wole. And 3ee schuff vndirstonde þat whan
 men comen to Ierusalem here first pilgrymage is to the
 chirche of the holy Sepulcre where oure lord was buried
 þat is withoute the cytee on the north syde But it is now
 20 enclosed in with the toun wall. And þere is a full fair
 chirche all Rownd & open aboue & couered with leed
 And on the west syde is a fair tour & an high for belles
 strongly made And in the myddes of the chirche is a
 24 tabernacle as it were a lityff hows made with a low lityff
 dore And þat tabernacle is made in manere of half a
 compas right curiously & richely made of gold & azure &
 opere riche coloures full nobelyche made And ²in the
 28 right syde of þat tabernacle is the sepulcre of oure lord
 And the tabernacle is .viij. fote long & .v. fote wyde & .xj.
 fote in heghte. And it is not longe sithe the sepulcre
 was all open þat men myghten kisse it & touche it. But
 32 for pilgrymes þat comen thider peyned hem to breke the
 ston in peces or in poudre þefore the Soudan hath do
 make a wall aboute the sepulcre þat noman may towche
 it. But in the left syde of the wall of the tabernacle is
 36 wel the heghte of a man is a gret ston to the quantytee of
 a mannes hed þat was of the holy sepulcre & þat ston

MANDEVILLE.

Many
nations have
ruled the
Holy Land.

No sinners
can hold it
long.

The Holy
Sepulchre.

The
Compass.
[2 fol. 35 a]

Why the
Sepulchre
was fenced
in.

E

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[¹ fol. 35 b]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion.

The age of
Our Lord;
conflicting
statements
reconciled.

kissen the pilgrymes þat comen þider. In þat tabernacle
ben no wyndowes but it is aȝ made light with lampes þat
hangen before the sepulcre And þere is a lampe þat
hongeth before the Sepulcre þat brenneth light & on the 4
gode Fryday it goth out be himself [and on þe Pasch day
it lightez agayne by it self]⁽¹⁾ at þat hour þat oure lord roos
fro deth to lyue. Also with in the chirche at the right
syde besyde the queer of the chirche is the mount of 8
Caluarye where oure lord was don on the cros And it is
a roche of white colour and a lytiȝ medled with red
And the cros was set in a morteyes in the same roche & on
þat roche dropped the woundes of oure lord whan he was 12
pyned on the cross & þat is cleped Galgatha, And men
gon vp to þat Galgatha be degrees. And in the place of
þat morteyes was Adames hed founden after Noes flode in
tokene þat the synnes of Adam scholde ben ¹bought in þat 16
same place And vpon þat roche made Abraham sacrifice
to oure lord. And þere is an awtere And before þat
awtier lyȝn Godefray de Boleyne & Bawdewyn & opere
cristene kynges of Ierusalem. And þere nyȝh where oure 20
lord was crucyfyed is this writen in Greew: OTHEOS
BASILION YSMON PROSIONAS ERGASA SOTHIAS EMESOTIS GYS.
þat is to seyne in latyn: HIC DEUS NOSTER REX
ANTE SEcula OPERATUS EST SALUTEM IN MEDIO TERRE. 24
þat is to seye: this god oure kyng before the worldes
hath wrought hele in myddes of the erthe. And also on
þat roche where the cros was sett is writen within the
roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY 28
THESMOFY, þat is to seyne in latyn: QUOD VIDES EST
FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye:
þat þou seest is ground of aȝ the world & of this feyth.
And ȝee schuȝ vndirstonde þat whan oure lord was don 32
vpon the cros he was .xxxiiij. ȝer & .iiij. monethes of
elde And the prophecy of David seyth þus: QUAD-
RAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat
is to seye: Fourty ȝeer was I neighbore to this kynrede, 36

(¹) Eg. 1982.

And þus scholde it seme þat the prophecyes ne were not trewe, But þei ben bothe trewe, For in old tyme men maden o 3eer of .x. monethes, of the whiche March was
 4 the firste & Decembre was the laste, But Gayus þat was Emperour of Rome putte þeise .ij. monethes þere to : Janyuer & Feuerer & ordeyned the 3eer of .xij. monethes,
 1 þat is to seye .ccclxv. dayes withoute lepe 3eer after the
 8 propre cours of the sonne. And þefore after cowntyng of .x. monethes of the 3eer he dyede in the .xl. 3eer, as the prophete seyde & after the 3eer of .xij. monethes he was of age .xxxij. 3eer & .iiij. monethes. Also within the
 12 mount of Caluarie on the right side is an awtere where the piler ly3th þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat allweys droppen water & summen seyn
 16 þat þei wepen for oure lordes deth. And nygh þat awtier is a place vnder erthe .xliij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hidde it And þat was the
 20 verray croys assayed For þei founden .iiij. crosses, on of oure lord & .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyue whan þat it was leyd on it þat oure lord dyed on. And
 24 þereby in the wa3 is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes & .ij. in his feet And of on of þeise the Emperour of Costantynople made a brydi3t to his hors to bere him in bataylle
 28 & þorgh vertue þereof he ouercam his enemyes And wan all the lond of Asye the lesse þat is to seye Turkye, Ermonye the lasse & the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayme
 32 to the kyngdom of Halappee, From Egypt the highe & the lowe & all the opere kyngdomes vnto ² the depe of Ethiope & in to ynde the lesse þat þanne was cristene. And þere was in þat tyme many gode holy men & holy heremytes of
 36 whom the book of fadres lyfes speketh & þei ben now in paynemes & sarazines hondes, But whan god all myghty

Thirty-three
is equal to
forty.

Julian
calendar.

[1 fol. 36 a]

The weeping
pillars.

The True
Cross found
by St.
Helena ;

it revives a
dead body.

Con-
stantine's
victory
through the
nails of the
True Cross.

[2 fol. 36 b]

The coun-
tries lost to
Christianity
shall be
recovered.

The Com-
pass marks
the centre of
the world.

The Resur-
rection.

The steps
leading up
to Calvary.

The Indian
priests con-
secrate the
Host in the
way of the
primitive
Church.

The weak
spot in the
fortifica-
tions of
Jerusalem.

wole right als the londes weren lost þorgh synne of
cristene men, so schuþ þei ben wonnen aȝen be cristen
men þorgh help of god. And in myddes of þat chirche is a
compas in the whiche Ioseph of Aramathie leyde the body 4
of oure lord whan he had taken him down of the croys t þere
he wassched the woundes of oure lord And þat compas
seye men is the myddes of the world. And in the chirche
of the sepulchre on the north syde is the place where oure 8
lord was put in prisoun, For he was in prisoun in many
places. And þer is a partye of the cheyne þat he was
bounden with And þere he appered first to Marie Magda-
leyne whan he was rysen t sche wende þat he had ben 12
a gardener. In the chirche of seynt Sepulcre was wont
to ben Chanouns of the ordre of seynt Augustyn t hadden
a Priour but the Patriark was here souereyn. And with-
oute the dores of the chirche on the right syde as men 16
gon vpward .xviij. greces seyde oure lord to his moder :
MULIER ECCE FILIUS TUUS, þat is to seye : Womman lo
thi sone, And after þat he seyde to John his disciple :
ECCE MATER TUA, þat is to seyne : lo behold thi moder 20
And þeise wordes he seyde on the cros. And on þeise
greces wente oure lord ¹whan he bare the cros on his
schulder And vnder this grees is a chapeþ t in þat
chapeþ syngen prestes yndyenes þat is to seye prestes of 24
ynde noght after oure lawe but after here t aþ wey þei
maken here sacrement of the awtier [of breed] ⁽¹⁾ seyenge
PATER NOSTER t opere preycres þerewith, With the whiche
preyeres þei seye the wordes þat the sacrement is made of 28
For þei ne knowe not the Addiciouns þat many popes han
made, but þei synge with gode deuocioun. And þere nere
is the place where þat oure lord rested him whan he was
wery for berynge of the cros. And ȝee schuþ vnder- 32
stonde þat before the chirche of the Sepulcre is the cytee
more feble þan in any othere partie for the grete playn
þat is betwene the chirche t the citee. And toward the
Est syde withoute the walles of the cytee is the vale of 36

⁽¹⁾ Eg.

Iosaphath þat toucheth to the walles as pough it were
 a large dych, And abouen þat vale of Iosaphath, out of the
 cytee, is the chirche of Seynt Steuene where he was St. Stephen's
Church.
 4 stoned to deth And þere beside is the gildene 3ate þat The Golden
Gate.
 may not ben opened, be the whiche 3ate oure lord entrede
 on PALMESONDAY vpon an asse t the 3ate opened a3enst
 him whan he wolde go vnto the temple And 3it apperen
 8 the steppes of the asses feet in .iiij. places of the degrees The marks
of the ass's
feet.
 þat ben of full harde ston. And before the chirche of
 seynt Sepulcre toward the south a .cc. paas is the gret
 hospitaH of seynt Iohn of the whiche the Hospitaleres St. John's
Hospital.
 12 hadd ¹ here foundacioun And withinne the palays of the [1 fol. 37 b]
 sekemen of þat hospitaH ben .v^{xx}j. t .iiij. pileres of ston And
 in the walles of the hows withoute the nombre aboueseyd
 þere ben ⁱⁱ.liij. pileres þat beren vp the hows And fro þat
 16 hospitaH to go toward the Est is a full fayr chirche þat
 is clept nostre Dame la graund And þan is þere another Notre-Dame
la Grande
and Notre-
Dame latine.
 chirche right nygh þat is clept nostre Dame de latyne.
 And þere weren Marie Cleophee t Marie Magdaleyne
 20 t teren here heer whan oure lord was peyned in the
 cros.

OF THE TEMPLE OF OURE LORD; OF THE CH. XII.
 CRUELTEE OF KYNG HEROUD; OF THE
 MOUNT SYON; OF PROBATICA PISCINA,
 AND OF NATATORIUM SYLOE.

AND fro the chirche of the Sepulcre toward the Est
 at ^{xx}.viij. paas is *TEMPLUM DOMINI*. It is right a The Temple
of the Lord.
 24 feir hows t it is all round t high t c[u]uered with leed
 t it is wel paued with white marble, But the sarazines
 wole not suffre no cristene man ne Iewes to come þerein,
 For þei seyn þat none so foule synfull men scholde not
 28 come in so holy place. But I cam in þere t in othere
 places þere I wolde for I hadde lettres of the Soudan I was privi-
leged to
enter by the
Soudan's
Great Seal.

with his grete seel & comounly oper men han but his signett. In the whiche lettres he commanded of his specyall grace to all his subgettes to lete me seen all the places & to enforme me pleyndly all the mysteries of euery 4 place & to condyte me fro cytee to cytee 3if it were nede & [1 fol. 38 a] buxomly to resceyue me & my companye¹ & for to obeye to all my requestes resonable 3if þei weren not gretly azen the Ryaall power & dignytee of the Soudan or of his lawe. 8

Ordinary people only obtain his signet, And to opere þat asken him grace, suche as han serued him he ne 3eueth not but his signett the whiche þei make to be born before hem hangynge on a spere. And the to which the greatest reverence is shown. folk of the contree don gret worschipe & reuerence to his 12 signett or his seel & knelen þereto as lowly as wee don to CORPUS DOMINI And 3it men don full grettere reuerence to his lettres, For the Admyraall & alle opere lordes þat þei ben schewed to, before or þei resceyue hem þei knelen 16 down & þan þei take hem & putten hem on here hedes & after þei kissen hem & þan þei reden hem knelynge with gret reuerence & þan þei offren hem to do all þat the berere asketh. And in this templum domini weren 20 somtyme Chanouns Reguleres & þei hadden an Abbot to whom þei weren obedient. And in this temple was Charlemayne whan þat the aungeall broughte him the prepuce of oure lord Ihesu crist of his Circumcisioun And 24 after kyng Charles leet bryngen it to Parys in to his chapeall And after þat he leet brynge it to Peyteres & after þat to Chartres. And 3ee schull vnderstonde þat this is not the temple þat Salomon made, for þat temple 28 dured not but .mc & ij. 3eer, For Tytus Vaspasianes sone Emperour of Rome had leyde sege aboute Ierusalem for to discomfyte the Iewes for þei putten oure lord to dethe, 2 withouten leue of the Emperour And whan he 32 hadde wonnen the cytee he brente the temple & beet it down & all the cytee & toke the Iewes & dide hem to dethe .xj.c. & the othere he putte in prisoun & solde hem

Charle-
magne here
received the
preputium,
which he
brought to
Paris,
Poitiers and
Chartres.
Destruction
of the
Temple of
Solomon.

[2 fol. 38 b]

l. 35, Total : 11,900.

- to seruage .xxx.^{ti} for o peny, for þei seyde þei boughte
 Ihesu for .xxx.^{ti} penyes And he made of hem better cheep
 Whan he 3af .xxx.^{ti} for o peny. And after þat tyme
 4 IULIANUS APOSTATA þat was Emperour 3af leue to the
 Iewes to make the temple of Ierusalem for he hated
 cristene men. And 3it he was cristned but he forsoke
 his lawe & becam a renegate And whan the Iewes hadden
 8 made the temple com an erthequakeng & cast it doun as
 god wolde & destroyed aH þat þei had made. And after
 þat Adryan þat was Emperour of Rome & of the lynage
 of Troye made Ierusalem azen & the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dwell þere, but only cristene men, For aHþough
 it were so þat he were not cristned 3it he louede cristene
 men more þan any other nacioun saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulcre &
 walle it within the cytee, þat before was withoute the
 cytee long tyme befor And he wolde haue chaunged the
 name of Ierusalem & haue cleped it Elya But þat name
 20 lasted not longe. Also 3ee schuH vndirstonde þat the
 sarazines don moche reuerence to þat temple & þei seyn
 þat that place is right holy And whan þei gon ¹in þei
 gon barefote & knelen many tymes And whanne my
 24 felowes & I seygh þat whan wee comen in wee diden of
 oure schoon & camen in barefote & þoughten þat wee
 scholden don as moche worschipe & reuerence þereto as
 any of the mysbeleeuyng men scholde & als gret con-
 28 punctioun in herte to haue. This temple is .lxiiij. cubytes
 of wydeness & als manye in lengthe And of heghthe it is
^{xx}
 .vj. cubites And it is withjnnne aH aboute made with
 pyleres of marble & in the myddel place of the temple
 32 ben many high stages of .xiiij. degrees of heghthe made
 with gode pylers aH aboute. And this place the Iewes
 callen SANCTA SANCTORUM þat is to seye holy of halewes
 And in þat place cometh noman saf only here prelate
 36 þat maketh here sacrificise And the folk stonden aH

Thirty Jews
for a penny.
Under
Julian the
Apostate,
the Temple
was re-built
and de-
stroyed
again.

Adrian pro-
tected the
Christians,

and called
Jerusalem
Ælia
Capitolina.

The
Saracens
reuerence
the Temple.
[1 fol. 39 a]

Its
dimensions.

The Holy of
Holies.

aboute in diuerse stages after þei ben of dignytee or of
worschipe so þat þei aȝt may see the sacrifice. And in
þat temple ben .iiij. entrees & the ȝates ben of cypress wel
made & curiously dight And within the Est ȝate oure
lord seyde : here is Ierusalem. And in the north syde of 4
The dried-up well. þat temple within the ȝate þere is a welle but it renneth
noght of the whiche holy writt speketh of & seyth : VIDI
AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne : I saugh
water come out of the temple. And on þat other syde of 8
Moriah or Bethel. the temple þere is a roche þat men clepen Moriach, but
after it was clept Bethel where the Arke of god with
[¹ fol. 39 b] relykes of Iewes weren wont to ben put. þat¹ arke
or hucche with the Relikes Tytus ledde with hym to 12
Contents of the ark. Rome whan he had scomfyted aȝt the Iewes. In þat
arke weren the .x. commandementes & of Aarones ȝerde &
of Moyses ȝerde with the whiche he made the rede see
departen as it had ben a waȝt on the right syde & on the 16
left syde, while þat the peple of Israel passeden the see
drye foot. And with þat ȝerde he smoot the Roche &
the water cam out of it & with þat ȝerde he dide manye
wondres. And þere in was a vessel of gold full of 20
MANNA & clothinges & honournementes & the tabernacle of
Aaron & a [table]⁽¹⁾ square of gold with .xij. precyous stones
The box of jasper. And a boyst of Iasper grene with .iiij. figures & .viij.
names of oure lord & .viij. candelstykes of gold & .xij. 24
pottes of gold & .iiij. Censeres of gold & an Awtier of gold
& .iiij. lyouns of gold vpon the whiche þei bare Cherubyn
Signs of the Zodiac. of gold .xij. spannes long and the Cercle of Swannes of
heuene with a tabernacle of gold & a table of syluer & 28
.ij. trompes of siluer & .viij. barly loues & aȝt the opere
relikes þat weren before the birthe of oure lord Ihesu crist.
And vpon þat roche was Iacob slepyng when he saugh
Jacob's ladder. the aungeles gon vp & down by a ladder & he seyde : VERE 32
LOCUS ISTE SANCTUS EST & EGO IGNORABAM, þat is to seyne :
Forsothe this place is holy & I wiste it nought. And

(1) tabernacle, C.

l. 14,; þat, repeated in C.

pere an aungel helde Iacob stille & turned his name &
 cleped him Israel. And in þat same place David saugh
 the Aungeſ þat smot the folk with a swerd & put it vp
 4 blody in the schethe. ¹ And in þat same Roche was [1 fol. 40 a]
 seynt Symeon whan he resceyued oure lord in to the
 temple. And in this roche he sette him whan the Iewes
 wolde a stoned him & a sterre cam doun & ȝaf him
 8 light. And vpon þat Roche preched oure lord often
 tyme to the peple & out þat seyde temple oure lord drof
 out the byggeres & the selleres. And vpon þat roche The rock
 oure lord sette him whan the Iewes wolde haue shelters
 Our Lord.
 12 stoned him & the Roche cleef in two & in þat
 cleuyng was oure lord hidd And pere cam doun a sterre &
 ȝaf light & serued him with claretee. And vpon þat roche
 satt oure lady & lerned hire sawtere And pere oure lord
 16 forȝaf the womman hire synnes þat was founden in
 avowtrie And pere was oure lord circumcyded And pere
 the aungeſ schewede tydynges to zacharie of the birthe of
 seynt Baptyst his sone And pere offred first Melchisedech
 20 bred & wyn to oure lord in tokene of the sacrament þat
 was to comene And pere feſt David preyeng to oure lord David not
 & to the Aungeſ þat smot the peple þat he wolde haue allowed to
 mercy on him & on the peple & oure lord herde his preyere build the
 Temple.
 24 & perfore wolde he make the temple in þat place, but oure
 lord forbade him be an Aungeſ. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to haue
 Bersabee his wyf And perfore aſt the purueyance þat he
 28 hadde ordeyned to make the temple with he toke it
 Salomon his sone & he made it. And he preyed oure Solomon.
 lord þat aſt þo þat preyeden to him in þat place with
 gode herte þat he wolde heren here preyere & graunten it
 32 hem ȝif þei asked it right ²fullyche And oure lord [2 fol. 40 b]
 graunted him And perfore Salomon cleped þat temple the
 temple of conseiſt & of help of god. And withoute the
 ȝate of þat temple is an awtiere where Iewes weren wont
 36 to offren dowues & turtles. And betwene the temple &
 þat awtier was zacharie slayn & vpon the pynacle of þat

The Beautiful Gate.

The knights Templars.

The bath of Our Lord.

Church of St. Anne.
[1 fol. 41 a]

Probatica Piscina.

The houses of Pilate and Herod.

temple was oure lord brought for to ben tempted of the enemye the feend. And on the heghite of þat pynacle the Iewes setten seynt Iame & casted hym down to the erthe þat first was bisschopp of Ierusalem. And at the entree 4 of þat temple toward the west is the 3ate þat is clept PORTA SPECIOSA. And nygh besyde þat temple vpon the right syde is a chirche couered with leed þat is clept Salomones scole And fro þat temple towardes the south 8 right nygh is the temple of Salomon þat is right fair & wel pollisscht And in þat temple dueHe the knyghtes of the temple þat weren wont to be clept TEMPLERES & þat was the fundacioun of here ordre so þat þere duelleden 12 knyghtes & IN TEMPLO DOMINI Chanouns Reguleres. Fro þat temple to ward the Est a .v^{xx}j. paas in the cornere of the cytee is the bath of oure lord And in þat bath was wont to come water fro paradys & 3it it droppeth. And 16 þere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. & withoute the cloystre of the temple toward the north is a fuH faire chirche of seynte Anne oure ladyes moder And þer ¹ was oure lady con- 20 ceyued And before þat chirche is a gret tree þat began to growe the same nyght. And vnder þat chirche in goenge doun be .xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And þere besyde lay somtyme seynt 24 Anne his wif but seynt Helyne leet translate hire to Costantynople. And in þat chirche is a welle in manere of a cisterne þat is clept PROBATA PISCINA þat hath .v. entreez. Into þat welle Aungeles weren wont to come 28 from heuene & bathen hem withjnnne & what man þat first bathed him after the mevyng of the water was made hool of what maner sykenes þat he hadde. And þere oure lord heled a man of the palasye þat lay .xxxviij. 3eer 32 & oure lord seyde to him: TOLLE GRABATUM TUUM & AMBULA, þat is to seye: Take thi bed & go. And þere besyde was Pilates hows And faste by is kyng Heroudes hows þat leet sle the Innocentes. This heroude was ouer 36

l. 18, temple of seynt Symeon, C.

- moche cursed & crueH. for first he leet sle his wif *pat* he
 louede right weH & for the passynge loue *pat* he hadde to
 hire whan he saugh hire ded he felt in a rage & oute of his
 4 wytt a gret while & sithen he cam azen to his wytt & after
 he leet sle his .ij. sones *pat* he hadde of *pat* wyf. And after
pat he leet sle another of his wyfes & a sone *pat* he hadde
 with hire And after *pat* he let sle his owne moder & he
 8 wolde haue slayn his broper also, but he dyede sodeynly.
 And after *pat* he dide aH the harm *pat* he cowde or
 myghte And after he felt in to sekness & whan he felte
 1 *pat* he scholde dye he sente after his suster & after aH [1 fol. 41 b]
 12 the lordes of his lond & whan *pei* were comen he leet
 commande hem to prisoun & *pan* he seyde to his suster
 he wiste wel *pat* men of the contree wolde make no sorwe
 for his deth & perfore he made his suster swere *pat* sche His death.
 16 scholde lete smyte of aH the hedes of the lordes whan he
 were ded & *pan* scholde aH the lond make sorwe for his
 deth & eH nought & *pus* he made his testament. but his
 suster fulfilled not his wiH For als sone as he was ded
 20 sche delyuered aH the lordes out of prisoun & lete hem
 gon eche lord to his owne [hous] & tolde hem aH the
 purpos of hire brothers ordynance & so was this cursede
 kyng neuer made sorwe fore as he supposed for to haue
 24 ben. And *3ee* schuH vnderstonde *pat* in *pat* tyme *pere*
 weren .iiij. heroudes of gret name & loos for here crueltee.
 This heroude of which I haue spoken offe was HEROD The three
 ASCOLONITE And he *pat* leet beheden seynt Iohn the Herods :
 28 Baptist was HEROUDE ANTYP A And he *pat* leet smyte of Ascalonite,
 seynt Iames hed was HEROUDE AGRIPPA & he putte Antipas,
 seynt Peter in prisoun. Also furthermore in the cytee Agrippa.
 is the chirche of seynt Sauyour & *pere* is the left Arm of St. Saviour's
 32 Iohn Grisostom & the more partye of the hed of seynt Church.
 Steuene. And on *pat* oper syde in the strete toward the
 south as men gon to mount Syon is a chirche of seynt
 Iames where he was beheded. And fro *pat* chirche a St. James's.
 36 .vj. paas is the mount Syon & *pere* is ^{xx} 2 a faire chirche of Mount Sion.
 oure lady where sche dwelled & *pere* shee dyed And *pere* [2 fol. 42 a]

The stone
of the
Sepulchre.

House of
Annah.

The Table of
the Last
Supper.

The Washing
of the Feet.

[1 fol. 42b]

Doubting
Thomas.

Pentecost.

was wont to ben an abbot of Chanouns reguleres, And
fro þens was sche born of the Apostles vnto the vale of
Iosaphath. And þere is the ston þat the AungeH
broughte to oure lady fro the mount of Synay ⁊ it is of 4
þat colour þat the roche is of seynt katelyne And þere
besyde is the ȝate where thorgh oure lady wente whan
sche was with childe whan sche wente to Bethleem.
Also [at] the entree of the mount syon is a chapeH ⁊ in 8
þat chapeH is the ston gret ⁊ large with the whiche the
sepulchre was couered with whan Ioseph of Aramathie had
put oure lord þereinne. The whiche ston the .iiij. Maries
sawen turnen vpward whan þei comen to the sepulchre the 12
day of his resurrexioun And þere founden an aungeH þat
tolde hem of oure lordes vprisynge fro deth to lyue.
And þere also is a ston in a waH besyde the ȝate of the
pyleer þat oure lord was scourged ate. And þere was 16
Annes hows þat was Bisshop of the Iewes in þat tyme
And þere was oure lord examyned in the nyght ⁊
scourged ⁊ smyten ⁊ vyleously entreted. And in þat
same place seynt Peter forsoke oure lord thries or the cok 20
creew. And þere is a party of the table þat he made his
souper onne whan he made his maundee with his discyples
whan he ȝaf hem his flesch ⁊ his blode in forme of bred ⁊
wyn. And vnder þat chapeH .xxxij. degrees is the place 24
where oure lord wossch his disciples fete And ȝit is the
vesseH where the water was And þere besyde þat same
vesseH was seynt Steuene buried And þere is the autier
where oure lady herde the Aungeles synge messe And 28
þere appered first oure lord to his disciples after his
Resurrexioun the ȝates enclosed ¹and seyde to hem:
PAX VOBIS, þat is to seye: Pees to ȝou ⁊ on þat mount
appered crist to seynt Thomas the Apostle and bad him 32
assaye his woundes ⁊ þan beleueed he first ⁊ seyde:
DOMINUS MEUS ⁊ DEUS MEUS, þat is to seye: my lord ⁊
my god. In the same chirche besyde the awteer weren
aH the Aposteles on Wytsonday when the holy gost 36

l. 8, þat, C.

descended on hem in lykness of fuyr. And þere made
 oure lord his Pask with his disciples And þere slepte
 seynt Iohn the Euuangelist vpon the breest of oure lord
 4 Ihesu crist & saugh slepynge many heuenly priuytees. St. John the
Evangelist's
dreaui.
 Mount Syon is withjnn the cytee & it is a lytiH
 hiere pan the oþer syde of the cytee And the cytee
 is strongere on þat syde þan on þat other syde
 8 For at the foot of the mount Syon is a faire casteH & a
 strong þat the soudan leet make. In the mount Syon
 weren buried kyng David & kyng Salomon & many Graves of
Jewish
Kings.
 othere kynges Iewes of Ierusalem And þere is the place
 12 where the Iewes wolden han cast vp the body of oure lady
 whan the Apostles beren the body to be buried in the
 vale of Iosaphath And þere is the place where seynt Petir
 wepte fuH tenderly after þat he hadde forsaken oure lord.
 16 And a stones cast fro þat chapeH is anoþer chapeH where
 oure lord was jugged, for þat tyme was þere Cayphases Caiaphas'
house.
 hows. From þat chapeH to go toward the est at .vij. paas
 is a depe cave vnder the roche þat is clept the Galylee
 20 of (¹) oure lord where seynt Peter hidde him whan he had
 forsaken oure lord. Item betwene the mount syon & the
 temple Salomon is the place where oure lord reysed the
 mayden in hire faderes hows. Vnder the mount Syon
 24 toward the vale of Iosaphath is a welle þat is clept
 NATATORIUM SILOE & þere was oure lord wasshen after Pool of
Siloam.
[¹ fol. 43 a]
 his bapteme And þere made ¹oure lord the blynde man
 to see And þere was yburyed ysaye the prophete. Also
 28 streght from Natatorie Syløe is an ymage of ston & of
 olde auncyen werk þat Absalon leet make And be cause
 þere of men clepen it the hond of Absalon. And faste
 by is 3it the tree of Eldre þat Iudas henge him self vpon Where Judas
hanged
himself.
 32 for dispeyr þat he hadde whan he solde and betrayed
 oure lord. And þere besyde was the synagoge where the The
Synagogue.
 bysschoppes of Iewes & the sarrazins camen togidere and
 helden here conseiH And þere caste Iudas the .xxx. pens
 36 before hem and seyde þat he hadde synned betrayenge

(¹) of, repeated, C.

oure lord. And þere nygh was the hows of the Apostles
 Philipp & Iacob Alphe. And on þat oþer syde of mount
 Syon toward the south bezonde the vale a stones cast is
 Acheldamach þat is to seye the feld of blood þat was 4
 bought for the .xxx. pens þat oure lord was sold fore
 And in þat feld ben many tombes of cristene men for
 þere ben manye pilgrymes grauen. And þere ben many
 oratories as chapeH & hermytages where heremytes weren 8
 wont to dueH. And toward the est an .c. pas is the
 charneH of the hospitaH of seynt Iohn where men weren
 wont to putte the bones of dede men. Also fro Ierusalem
 toward the west is a fair chirche where the tree of the 12
 cros grew. And .ij. myle fro þens is a faire chirche
 where oure lady mette with Elizabeth whan þei weren
 bothe with childe & seynt Iohn stered in his modres
 wombe & made reuerence to his creatour þat he saugh 16
 not. And vnder the awtier of þat chirche is the place
 where seynt Iohn was born. And fro þat chirche is a
 myle to the casteH of Emaux. And þere also oure lord
 schewed him to .ij. of his disciples after his resurrexioun. 20
 Also on þat oþer syde .cc. pas fro Ierusalem is a chirche
 where was wont to ^{ti} be the caue of the lyoun And vnder
 þat chirche at .xxx. degrees of depness weren entered .xij
 m. martires in the tyme of kyng Cosdroe, þat the lyoun 24
 mette withaH in a nyght be the wille of god. Also fro
 Ierusalem .ij. myle is the mountjoye a full fair place & a
 delicious and þere lyth Samuel the prophete in afair
 tombe. And men clepen it mountioye for it zeueth 28
 ioye to pilgrymes hertes because þat þere men seen first
 Ierusalem. Also betwene Ierusalem & the mount of
 Olyuete is the vale of Iosaphath vnder the walles of the
 cytee as I haue seyde before. And in the myddes of þat 32
 vale is a lytiH ryuere þat men clepen TORRENS CEDRON.
 And abouen it ouerthwart lay a tre þat the cros was made
 offe þat men zeden ouer onne. And faste by it is a lityH
 pytt in the erthe where the foot of the pileer is 36

l. 2, Alphe or Alpei, C.

entered And þere was oure lord first scourged, for he
 was scorged & vileyusly entreted in many places. Also
 in the myddel place of the vale of Iosaphath is the
 4 chirche of oure lady & it is of .xliiij. degrees vnder the
 erthe vnto the sepulchre of oure lady; And oure lady was Sepulchre
of Our Lady.
 of age whan sche dyed .lxxij. ȝeer And beside the sepulcre
 of oure lady is an awtier where oure lord forȝaf seynt
 8 Peter aȝ his synnes & fro thens toward the west vnder an
 awtere is a welle þat cometh out of the flōme of paradys.
 And wyteth wel þat þat chirche is fuȝ lowe in the erthe How the
church has
sunk into
the earth.
 & sum is aȝ withjnnē the erthe, But I suppose wel þat it
 12 was not so founded, But for because þat Ierusalem hath
 often tyme ben destroyed & the walles abated & beten
 doun & tombled into the vale And þat þei han ben so
 filled aȝen & the ground enhaunced, & for þat skyȝ is the
 16 chirche so lowe within the erthe & natheles men seyn
 þere comounly þat the erthe hath so ben clouen ¹syth the [1 fol. 44 a]
 tyme þat oure lady was þere buried, And ȝit men seyn
 þere þat it wexeth & groweth euery day withouten dowte.
 20 In þat chirche were wont to ben monkes blake þat
 hadden hire abbot. And besyde þat chirche is a chapeȝ
 besyde the Roche þat hight Gethsemany & þere was oure Gethsemane.
 lord kyssed of Iudas. And þere was he taken of the
 24 Iewes And þere laft oure lord his disciples whan he wente
 to preye before his passioun whan he preyed & seyde:
 PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, þat is
 to seye: Fader ȝif it may be do lete this chalys go fro
 28 me, And whan he cam aȝen to his disciples he fond hem
 slepynge. And in the Roche withjnnē the chapeȝ ȝit
 apperen the fyngres of oure lordes hond whan he putte
 hem in the roche whan the Iewes wolden haue taken him.
 32 And fro thens a stones cast toward the south is another
 chapeȝ where oure lord swette droppes of blood. And
 þere right nyȝh is the tombe of kyng Iosaphath of whom King Je-
hoshaphat.
 the vale bereth the name. This Iosaphath was kyng of
 36 þat contree & was conuerted by an heremyte þat was a
 worthi man & dide moche gode. And fro þens a bowe

The Mount
of Olives.

Ascension
church.

[¹ fol. 44 b]

Bethphage.

Bethany, St.
Julian.

The raising
of Lazarus.

drawght toward the south is the chirche wheré seynt
Iames & Zacharie the prophete weren buryed. And aboue
þat vale is the mount of Olyuete And it is cleped so for
the plentee of Olyues þat growen þere. þat mount is 4
more high þan the cytee of Ierusalem is And þerfore may
men vpon þat mount see manye of the stretes of the cytee
And betwene þat mount & the cytee is not but the vale
of Iosaphath þat is not full large & fro þat mount steigh 8
oure lord Ihesu crist to heuene vpon Ascencioun day
And ȝit þere scheweth the schap̄p of his left foot in
the ston, And þere is a chirche where was wont to ¹ be
An Abbot & Chanouns reguleres. And a lytyll thens 12
.xxviij. pas is a chapeyll & þerein is the ston on the whiche
oure lord sat whan he prechede the .viij. blessynges &
seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte
his disciples the PATER NOSTER And wrot it with his 16
fynger in a ston. And þere nygh is a chirche of seynte
Marie Egipcyane & þere sche lyth in a tombe. And fro
þens toward the Est a .iiij. bowe schote is Bethfagee to the
whiche oure lord sente seynt Peter & seynt Iames for to 20
seche the Asse vpon Palme sonday & rode vpon þat asse
to Ierusalem. And in comynge doun fro the mount of
Olyuete toward the est is a castell þat is cleped Bethanye
And þere dwelte Symon leprous & þere herberwed oure 24
lord & after he was baptized of the apostles & was clept
Iulian & was made bisschof̄p, And this is the same Iulyan
þat men clepe to for gode herberghgagge, for oure lord
herberwed with him in his hows. And in þat hous oure 28
lord forȝaf Marie Magdaleyne hire synnes, þere sche
wissch his feet with hire teres & wyped hem with hire
heer And þere serued seynt Martha oure lord; þere oure lord
reysed lazar fro deth to lyue þat was ded .iiij. dayes & stank 32
þat was brother to Marie Magdaleyne & to Martha; And
þere dwelte also Marie Cleophe. þat castell is wel a myle
long fro Ierusalem. Also in comynge doun fro the mount
of Olyuete is the place where oure lord wepte vpon Ieru- 36
salem. And þere besyde is the place where oure lady appe-

red to seynt Thomas the Apostle after hire Assumpcioun
 t 3af him hire gyrdyH. And right nygh is the ston where Our Lady's
girdle.
 oure lord often tyme sat vpon whan he prechede And
 4 vpon þat same he schaff sytte at the day of doom right as
 him self seyde. Also after the mount of Olyuete is the
 mount of Galilee, þere assembleden the Apostles whan
 Marie Magdaleyne cam ¹t tolde hem of cristes vprisynge [¹ fol. 45 a]
 8 And þere betwene the mount Olyuete t the mount Galilee
 is a chirche where the angel seyde to oure lady of hire deth.
 Also fro Bethanye to Ierico [er fyue myle. Ierico]⁽¹⁾ was Jericho,
Joshua.
 somtyme a lityH cytee but it is now aH destroyed t now
 12 is þere but a lityH village. þat citee tok Iosue be myracle
 of god t commandement of the Angel t destroyed it t cursed
 it t aH hem þat bygged it azen. Of þat citee was zacheus the Zacchaens
in the
sycomore.
 dwerf þat clomb vp into the sycomour tre for to see oure
 16 lord because he was so litiH, he myghite not seen him
 for the peple. And of þat cytee was Raab the comoun Rahab and
the spies.
 womman þat ascaped allone with hem of hire lynage t
 sche often tyme refressched t fed the messageres of Israel
 20 t kepte hem from many grete periles of deth t þefore
 sche hadde gode reward as holy writt seyth: QUI ACCIPIT
 PROPHETAM IN NOMINE MEO MERCEDEM PROPHETE ACCIPIET,
 þat is to seye: he þat taketh a prophete in my name, he
 24 schaff take mede of the prophete. And so hadde sche, For
 sche prophecied to the messageres seyenge: NOVI QUOD
 DOMINUS TRADET VOBIS TERRAM HANC, þat is to seye: I wot
 wel þat oure lord schal betake 3ou this lond, And so he
 28 dide And after Salomon Naasones sone wedded hire t
 fro þat tyme was sche a worthi womman t serued god wel.
 Also fro Betanye gon men to flom Iordan by a moun-
 tayne t þorgh desert t it is nygh a day iorneye fro
 32 Bethanye toward the est to a gret hiH where oure lord
 fasted .xl. dayes. Vpon þat hiH the enemy of heH bare The Tempta-
tion of Our
Lord.
 oure lord t tempted him t seyde: DIC VT LAPIDES ISTI PANES
 Fiant, þat is to seye: sey þat theise stones be made loues.
 36 In þat place vpon the hiH was wont to ben a faire chirche,

⁽¹⁾ Missing in C.

The
Georgians.
[fol. 45 b]

The blind
man cured.

but it is all destroyed so *pat pere* is now but an hermytage
pat a maner of cristene men holden *pat* ben cleped Geor-
 gyenes for seynt George conuerted hem. Vpon ¹*pat* hilt
 duelte Abraham a gret while & perfore men clepen it 4
 Abrahames gardyn And betwene the hilt & this gardyn
 renneth a lityh broke of water *pat* was wont to ben
 bytter, but be the blessing of helisee the prophete it
 becam swete & gode to drynke. And at the foot of this 8
 hilt toward the playn is a grete welle *pat* entreth into
 flom Iordan. Fro *pat* hilt to Ierico *pat* I spak of before
 is but a myle in goynge toward flom Iordan. Also as men
 gon to Ierico sat the blynde man cryenge : **IHESU FILI** 12
DAVID MISERERE MEI, *pat* is to seye : Ihesu dauides sone
 haue mercy on me, & anon he hadde his sight. Also .ij.
 myle fro Ierico is flom Iordan & an half myle more nygh
 is A faire chirche of seynt Iohn the Baptist, where he 16
 baptised oure lord And pere besyde is the hous of Ieremye
 the prophete.

Ch. XIII. OF THE DEDE SEE, AND OF THE FLOM
 JORDAN; OF THE HED OF SEYNT JOHN THE
 BAPTIST, & OF THE VSAGES OF THE
 SAMARITANES.

The Dead
Sea.

Engeddi.

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

AND fro Jerico a .iiij. myle is the dede see; Aboute
pat see groweth moche Alom & of Alkatran. 20
 Betwene Jerico & *pat* see is the lond of Dengadde & pere
 was wont to growe the bawme, But men make drawe the
 braunches pereof & beren hem to ben graffed at Babyloyne,
 And 3it men clepen hem vynes of Gaddy. At a cost of *pat* 24
 see as men gon from Arabe is the mount of the Moabytes
 where pere is a cave *pat* men clepen karua. Vpon *pat*
 hilt ladde Balak the sone of Booz Balaam the prest for to
 curse the peple of Israel. *pat* dede see departeth the 28
 lond of [Iudee]⁽¹⁾ & of Arabye and *pat* see lasteth from
 Soara vnto Arabye. The water of *pat* see is full bytter

⁽¹⁾ ynde, MS.

† salt And 3iff the erthe were made moyst † weet with
 þat water it wolde neuere bere fruyt. And the erthe
 † the lond chaungeþ often his colour And it casteth †
 4 out of the water a thing þat men clepen Aspalt Also gret Asphalt.
 peces as the gretness of an hors ¹ euery day † on aH sydes. [1 fol. 46 a]
 And fro Ierusalem to þat see is .CC. furlonges ; þat see is
 in lengthe fyue hundred and foure skore furlonges And
 8 in brede an hundred and fifty furlonges And it is clept Why called
 the dede see for it renneth nought, but is euere vnmeu- the Dead
 able. And nouthen man ne best ne nothing þat bereth Sea.
 lif in him ne may not dyen in þat see And þat hath ben Nothing can
 12 preued many tymes be men þat han disserued to ben dede die in it.
 þat han ben cast þerjnne † left þerjnne .iiij. dayes or .iiij.
 † þei ne myghte neuer dye þerjnne for it resceyueth no
 thing withjnne him that bereth lif. And noman may
 16 drynken of the water for bytternesse, And 3if a man caste Iron floats
 jren þerein it wole flete abouen, And 3if men caste a fedre and feathers
 þerein it wole synke to the botme. And þeise ben sink in it.
 thinges a3enst kynde. And also the cytees þere weren Those are
 20 lost because of synne [a3enst kynde] And þere besyden things
 growen trees þat beren full faire apples † faire of colour against
 to beholde but whoso breketh hem or cutteth hem in two nature.
 he schaff fynde within hem coles † cyndres jn tokene þat Apples of
 24 be wratthe of god the cytees † the lond weren brente Sodom.
 † sonken in to helle. Summen clepen þat see the lake
 dalfetidee, summe the flom of deueles † summe the flom
 þat is euer stynkyng [for þe water þeroff es stynkand].⁽¹⁾
 28 And in to þat see sonken the .v. cytees be wratthe of god The five
 þat is to seyne Sodom Gomorre Aldama Seboym † Segor doomed
 for the abhomynable synne of sodomye þat regned in cities.
 hem. But Segor be the preyere of loth was saued † kept
 32 a gret while For it was sett vpon an hiH And 3it scheweth
 þerof sum party aboue the water † men may see the
 walles whan it is fayr weder † cleer. In þat cytee loth
 dwelte a lytyH while † þere was he made dronken of his

1. 3, †, to, cancelled C.

⁽¹⁾ Missing in C. Inserted from Eg.

doughtres & lay with hem & engendred of hem Moab
 & Amon And the cause whi his doughtres made him
 [1 fol. 46 b] dronken & for to ly by hem was this: because þei ¹sawgh
 no man aboute hem but only here fader And þerfore þei 4
 trowed þat god had destroyed all the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 & þerfore þei wolde ly with here fader for to haue issue &
 for to replenyssche the world azen with peple to restore 8
 the world azen be hem, for þei trowed þat þer had ben no
 mo men in all the world. And 3if here fader had not ben
 dronken he hadde not yleye with hem. And the hill
 abouen SEGOR men cleped it þanne Edom And after men 12
 cleped it SEYR And after ydumca. Also at the right syde
 Lot's wife. of þat dede see dwelleth 3it the wif of loth in lykness of
 a salt ston for þat schee loked behynde hire whan the
 cytees sonken in to helle. This loth was Araāmes sone 16
 þat was brother to Abrāham, And Sarra Abrahames wif &
 Melcha Nachors wif weren sustren to the seyd loth.
 And the same sarra was of elde ^{xx}.iiij. 3eer and .x. whan
 ysaac hire sone was goten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrere
 whan he was but .xiiij. 3eer of elde. And whan ysaac
 his sone was .viij. dayes old Abraham his fader leet him
 Age of cir- ben circumcyded And ysmael with him þat was .xiiij. 24
 cuncision among Jews and Muham-
 madans. 3eer old, wherfore the Iewes þat comen of ysaaces lyne
 ben circumcyded the .viij. day And the sarrazines þat
 comen of ysmaeles lyne ben circumcyded whan þei ben
 The mouth of Jordan. .xiiij. 3eer of age. And 3ee schufl vndirstonde þat within 28
 the dede see renneth the flom Iordan & pere it dyeth, for
 it renneth no furpermere And þat is to a place þat is a
 myle fro the chirche of seynt Ioħn the Baptist toward
 the west, a lytiħ benethe the place where þat cristene 32
 men bathen hem comounly. And a myle from flom
 Jabbok. Jordan is the ryuere of laboch, the whiche Iacob passed
 ouer whan he cam fro Mesopotayme. This flom Iordan
 [2 fol. 47 a] is no ²gret ryuere but it is plentefous of gode fissch And 36
 it cometh out of the hill of lyban be .ij. welles þat ben

cleped Ior and Dan, and of þo .ij. welles hath it the
 name And it passeth be a lake þat is clept Maron and Merom.
 after it passeth by the see of Tyberye & passeth vnder the
 4 hilles of GELBOE. And þere is a full faire vale bothe on
 þat o syde & on þat other of the same ryuere. And ⁽¹⁾
 gon the hilles of lyban all in lengthe vnto the desert of
 Pharan And þo hilles departen the kyngdom of surrye Lebanon
 8 and the contree of PHENESIE And vpon þo hilles growen divides Syria
 trees of Cedre þat ben full hye & þei beren longe apples & from
 als grete as a mannes heued. And also this flom Iordan Phoenicia.
 departeþ the lond of Galilee & the lond of YDUMYE & the The course
 12 lond of BETRON. And þat renneth vnder erthe a gret of Jordan.
 weye vnto a fayre playn & a gret þat is clept MELDAN
 in SARMOYZ þat is to seye feyre or markett in here
 langage be cause þat þere is often feres in þat playn; And
 16 þere becometh the water gret & large. In þat playn is
 the tombe of Iob And in þat flom Iordan aboueseyd was The Baptism
 oure lord baptized of seynt Iohn And the voys of god the of Christ.
 fader was herd seyenge: HIC EST FILIUS MEUS DILECTUS
 20 & CETERA, þat is to seye: this is my beloued sone, in the
 which I am wel plesed, hereth hym. And the holy gost
 alyghte vpon him in lykness of a coluer And so at his
 baptizynge was all the hool trynytee. And þorgh þat The river
 24 flom passeden the children of Israel all drye feet And þei crossed dry-
 putten stones þere in the myddel place in tokene of the foot.
 myracle þat the water withdrowgh him so. Also in þat
 flom Iordan NAAMAN of Syrie bathed him þat was full Naaman's
 28 riche but he was mesch & þere anon he toke his hele. cure.
 Abouten the flom Iordan ben manye chirches where þat
 manye cristene men dwelleden And nygh þerto is the
 cytee of HAYLLA þat Iosue assayled & toke. ¹ Also bezonde Al.
 32 the flom Iordan is the vale of Mambre & þat is a full fair [1 fol. 47 b]
 vale. Also [from] ⁽²⁾ the hiß þat I spak of before where
 oure lord fasted .xl. dayes, a .ij. myle long [towards] ⁽³⁾
 Galilee is a fair hiß & an high [where] ⁽⁴⁾ the enemy the Temptation
 36 fend bare oure lord the thridde tyme to tempte him & of Our Lord.

(1) men, in C. (2) vpon, C. (3) from, C. (4) when, C.

Krak, or
Montroyal.

Samuel's
birthplace
in Mount
Ephraim.

Shiloh.

[¹ fol. 48 a]

Sichem, or
Nablus.

Luz.

schewede him all the regiouns of the world & seyde: HEC
OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to
seyne: All this schall I geue þe ȝif þou falle & worschipe
me. Also fro the dede see to gon estward out of the 4
marches of the holy lond þat is clept the lond of promys-
sioun is a strong castell and a fair in an hilt þat is clept
CARAK EN SARMOYZ, þat is to seyne Ryally. þat castell
let make kyng Baldwyn þat was kyng of France whan he 8
had conquered þat lond & putte it into cristene mennes
hondes for to kepe the contree; And for þat cause was it
clept the Mownt riaht. And vnder it þere is a town þat
hight SOBACH And þere all abowte dwellen cristene men 12
vnder trybute. Fro þens gon men to NAZARETH of the
whiche oure lord bereth the surname, And fro þens þere
is .iiij. iourneyes to Ierusalem & men gon be the prouynce
of GALYLEE, be RAMATHA, be Sothym & be the high hilt 16
of EFFRAIM, where Elchana & ANNE the moder of Samuell
the prophete dwelled. þere was born this prophete
And after his deth he was buryed at mountjoye as I haue
seyd ȝou before. And þan gon men to Sylo where the 20
Arke of god with the relikes weren kept longe tyme
vnder Ely the prophete; þere made the peple of Ebron
sacrifice to oure lord & þei ȝolden vp here avowes And
þere spak god first to SAMUELL and schewed him the 24
mutacioun of ordre of presthode & the misterie of the
sacrement And right nygh on the left syde ¹is GABAON
& RAMA & BENIAMYN of the whiche holy writt speketh
offe. And after men gon to Sychem sumtyme clept 28
Sychar & þat is in the prouynce of Samaritanes & þere is a
full fair vale & a fructuouse & þere is a fair cytee & a gode
þat men clepen Neople. And from þens is a iorneye to
Ierusalem And þere is the welle where oure lord spak to 32
the womman of Samaritan And þer was wont to ben a
chirche but it is beten doun. Besyde þat welle kyng
Roboas let make .iij. CALUEREN of gold & made hem to ben
worschipt & put þat on at Dan & þat oper at BETHEL. 36
And a myle from SYCHAR is the cytee of Deluze And in

þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a
 .x. myle fro Ierusalem & it is clept Neople, þat is for to
 seyne the newe cytee. And nygh besyde is the tombe of
 4 Ioseph the sone of Iacob þat gouerned Egypt, For the
 Iewes baren his bones from Egypt & buryed hem þere,
 And þider gon the Iewes often tyme in pilgrimage with
 gret deuocioun. In þat cytee was Dyne Iacobes doughter
 8 rauysscht for whom hire bretheren slowen many persones
 & diden many harmes to the cytee. And þere besyde is
 the hiß of GARASOUN where the Samaritanes maken here
 sacrificise; In þat hiß wolde Abraham haue sacrificed his
 12 sone ysaac. And þere besyde is the vale of DOTAYM &
 þere is the cisterne where Ioseph was cast in of his
 breþeren which þei solden & þat is a .ij. myle fro SYCHAR.
 From þens gon men to SAMARYE þat men clepen now
 16 SEBAST And þat is the chief cytee of þat contree And it
 sytt betwene the hiß of AYGUES as Ierusalem doth. In
 that cytee was the sittynges of the .xij. tribes of Israel
 but the cytee is not now so gret as it was wont to be.
 20 þere was ¹buryed seynt IOHN THE BAPTIST betwene .ij.
 prophetes; helyseus and ABDYAN, but he was beheded in
 the casteß of Macharyme besyde the dede see And after
 he was translated of his disciples & buryed at SAMARIE
 24 And þere let IULIANUS APOSTATA dyggen him vp & let
 brennen his bones, for he was þat tyme Emperour, & let
 wyndwe the askes in the wynd; But the fynger þat
 schewed oure lord seyenge: ECCE AGNUS DEI, þat is to
 28 seyne: lo the lomb of god, þat nolde neuere brenne but
 is aß hol, þat fynger leet seynte Tecle the holy virgyne
 be born in to the hiß of Sebast & þere maken men gret
 feste. In þat place was wont to ben a fair chirche &
 32 manye opere þere weren but þei ben aß beten doun. þere
 was wont to ben the heed of seynt IOHN BAPTIST enclosed
 in the waß, but the Emperour THEODOSIE let drawe it
 out & fond it wrapped in a litiß cloth aß blody And
 36 so he leet it to be born to COSTANTYNOBLE, And
 3it at Costantynoble is the hynder partye of the heed.

The Tomb
of Joseph.

Mount
Gerizim.

Dothan.

Samaria, or
Sebaste.

The burial
of St. John
the Baptist.
[¹ fol. 48 b]

St. John's
finger.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.

Julian the
Apostate
had it
burned.

The charger
is at Genoa.

Which St.
John's head
is at
Amiens?

[1 fol. 49 a]

Well of Job.

The
Samaritan
sect.

Their creed
and sacred
books.

Their
clothing.

And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILVESTRE, where ben Nonnes of an hundred ordres & it is ȝit aȝ broylly as pough it were half brent, For the Emperour IULIANUS 4 aboueseyd of his cursedness & malice let brennen þat partie with the oþer bones & ȝit it scheweth. And this thing hath ben preued bothe be Popes & by Emperours. And the jowes benethe þat holden to the chyn & a partie 8 of the assches & the platerie þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summen seyn þat the heed of seynt Ioħn is at AMYAS in 12 Picardye And oþer men seyn þat it is the heed of seynt Ioħn the bysschop; I wot nere, but god knoweth. ¹ But in what wyse þat men worschipen it the blessed seynt Ioħn holt him apayd. Fro this cytee of SEBAST vnto 16 IERUSALEM is .xij. myle And betwene the hilles of þat contree þere is a welle þat .iiij. sithes in the ȝeer chaungeth his colour, somtyme grene somtyme reed somtyme cleer & somtyme trouble, And men clepen þat welle 20 IOB And the folk of þat contree þat men clepen SAMARITANES weren conuerted & baptized by the Apostles, but þei holden not wel here doctryne, And aȝ weys þei holden lawes by hem self, varyenge from cristene men, 24 from Sarrazines, Iewes & paynemes. & the samaritanes leeven wel in o god And þei seyn wel þat þer is but only o god þat aȝ formed & aȝ schaff deme And þei holden the bible after the lettre And þei vsen the psawtere 28 as the Iewes don And þei seyn þat þei ben the right sones of god, And among aȝ oþer folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And 32 þei han also dyuerse clothinge & schapp to loken on þan oþer folk han, for þei wrappen here hedes in red lynnene cloth, in difference from oþere. And the Sarazines wrappen here hedes in white lynneue cloth, And the 36

l. 8, Iowes [sic].

cristene men þat duellen in the contree wrappen hem in
 blew of ynde, And the Iewes in ȝelow cloth. In þat
 contree dwellen manye of the Iewes payenge trybute as
 4 cristene men don And ȝif ȝee wil knowe the *lettres* þat the The Hebrew
alphabet.
 Iewes vsen þei ben suche And the names ben As þei
 clepen hem writen abouen in manere of here . A . B . C.

[Another alphabet.]

OF THE PROVINCE OF GALILEE & WHERE Ch. XIV.
[fol. 49 b]
 ANTECRIST SCHALL BEN BORN; OF NAZA-
 RETH; OF THE AGE OF OURE LADY; OF
 THE DAY OF DOOM, & OF THE CUSTOMES OF
 IACOBITES, SURRYENES & OF THE VSAGES
 OF GEORGYENES.

8 **F**ROM this contree of the samaritanes þat I haue
 spoken of before gon men to the playnes of
 GALILEE And men leuen the hilles on þat o partye. Galilee.
 And GALILEE is on of the prouynces of the holy lond,
 And in þat prouynce is the cytee of NAYM & CAPHARNAUM
 12 & CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
 seynt Peter & seint Andrew born And þens a .iiij. myle
 is CHOROSAYM & .v. myle fro CHOROSAYM is the cytee of Chorazin.
 CEDAR whereof the psauter speketh: ET HABITAVI CUM
 16 HABITANTIBUS CEDAR, þat is for to seye: And I haue
 dwelled with the dwellynge men in Cedar. In CHORO-
 SAYM schall ANTECRIST be born, as summen seyn, And The birth-
place of
Antichrist.
 oper men seyn he schall be born in Babyloyne. For the
 20 prophete seyth: DE BABILONIA COLUBER EXIET, QUI
 TOTUM MUNDUM DEUORABIT, þat is to seyne: Out of
 Babyloyne schal come a worm þat schal deuouren aȝ the
 world. This ANTECRIST schall be norysscht in BETH-
 24 SAYDA & he schall regnen in CAPHARNAUM And þerfore
 seyth holy writt: VE TIBI CHOROSAYM, VE TIBI BETH-
 SAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

Cana of
Galilee.

[1 fol. 50 a]

Architri-
clinus =
ruler of the
feast.Endor,
Kishon.

Deborah.

Queen
Jezabel.The hills of
Gilboa
cursed by
David after
Saul's
defeat.Bethshan, or
Scythopolis.

Nazareth.

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe
 CAPHARNAUM! And aH theise townes ben in the lond
 of GALILEE And also the CANE of GALILEE is .iiij. myle
 fro NAZARETH. Of þat cytee was SYMON CHANANEUS 4
 t his wif Canee of the which the holy Euuangelist
 speketh offe. ¹ þere dide oure lord the firste myracle at
 the weddyng of Architriclyn whan he turned water in to
 wyn. And in the ende of Galilee at the hilles was 8
 the Arke of god taken t on þat oþer syde is the mownt
 hendor or hermon And þere aboute goth the broke
 of Torrens Cison þat somtyme was clept the broke
 Radumu. And þere besyde Barach þat was Abymelech 12
 sone with sone of Delbore the prophetisse ouercam the
 oost of ydumea whan Cysara the kyng was slayn of
 Gebel the wif of Aber t chaced bezonda the flom Iordan
 be strengthe of swerl, zeb and zebee t Salmana t þere 16
 he slowgh hem. Also a .v. myle fro Naym is the cytee
 of Iezrael, þat somtyme was clept zarym, of the whiche
 cytee Iexabel the cursed queen was lady t queen þat
 toke away the vyne of Nabaoth be hire strengthe. 20
 Faste by þat cytee is the feld MAGEDE in the whiche
 the kyng Ioras was slayn of the kyng of Samarie And
 after was translated t buryed in the mount Syon. And
 a myle fro Iezrael ben the hilles of Gelboe, where Saul 24
 t Ionathas þat weren so faire dyeden, wherfore David
 cursed hem as holy writt seyth: MONTES GELBOE NEC
 ROS NEC PLUUIA t CETERA, þat is to seye: 3ee hilles of
 gelboe nouþer dew ne reyn com vpon 3ou. And a myle 28
 fro the hilles of Gelboe toward the est is the cytee
 of Cytople þat was clept before Bethsayn And vpon
 the walles of þat cytee was the hed of Saul honged.
 Afte gon men be the hiH besyde the pleynes of Galylee 32
 vnto Nazareth where was wont to ben a gret cytee and
 a fair, but now þere is not but a lytill village t houses
 a brood here t þere. And it is not walled t it sytt in
 a litiH valeye t þere ben hilles aH aboute. þere was 36

l. 6, speketh offe, repeated in C.

¹oure lady born, but sche was gotten at Ierusalem. And [¹ fol. 50 b]
 because þat oure la[d]y was born at Nazareth þerfore bare
 oure lord his surname of þat town. þere toke Ioseph
 4 oure lady to wyf whan sche was .xiiij. ȝeere of age And The Ave
Maria.
 þere GabrieH grette oure lady seyenge: Ave gracia plena
 dominus tecum, þat is to seyne: Heyl fuH of grace oure
 lord is with þe. And this salutacioun was don in a
 8 place of a gret awteer of a faire chirche þat was wont to
 be somtyme, but it is now aH downe. t men han made
 a lityH resceyt hesyde a pylere of þat chirche for to
 resceyue the offrynges of pilgrymes And the sarrazines The wicked
Saracens.
 12 kepen þat place fuH derely for the profyte þat þei han
 þereoffe And þei ben fuH wykked sarrazines t crueH t
 more dispytous þan in ony oþer place t han destroyed
 aH the chirches. þere nygh is Gabrielles welle where The well in
which the
Infant
Christ
bathed.
 16 oure lord was wont to bathe him whan he was ȝong
 And fro þat welle bare he water oftentyme to his moder
 And in þat welle sche wossch oftentyme the clowtes
 of hire sone Ihesu crist, And fro Ierusalem vnto thider
 20 is .iiij. iourneyes. At Nazareth was oure lord norisscht,
 Nazareth is als meche to seye as flour of the gardyn And The Flower
of the
Garden.
 be gode skyH may it ben clept flour, for þere was
 norisscht the flour of lyf, þat was crist Ihesu. And
 24 .ij. myle fro Nazareth is þe cytee of Sephor be the weye
 þat goth fro Nazareth to Acon. And an half myle fro
 Nazareth is the lepe of oure [lord]⁽¹⁾, for the Iewes ladden The leap of
Our Lord.
 [him]⁽²⁾ vpon an high roche for to make [him]⁽²⁾ lepe
 28 doun t haue slayn [him]⁽³⁾ but Ihesu passed amonges hem
 t lepte vpon another roche t ȝit ben the steppes of his
 feet sene in the roche where he allyghte. And þerfore A charm
against
robbers.
 seyn summen whan þei dreden hem of thefes in ony
 32 weye or of ene²myes: IHESUS AUTEM TRANSIENS PER [² fol. 51 a]
 MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsothe
 passynge be the myddes of hem he wente, In tokene t
 mynde þat oure lord passed þorghout the Iewes crueltee
 36 t scaped safly fro hem, so surely mowe men passen the

⁽¹⁾ lady, C.⁽²⁾ hire, C.⁽³⁾ hire, C.

perile of thefes. And þan sey men .ij. vers of the
 psauter .iiij. sithes: *IRRUAT SUPER EOS FORMIDO ⁊ PAUOR*
IN MAGNITUDE BRACHIJ TUI DOMINE. Fiant immobiles
QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4
DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.
 And þanne may men passe with outen perile. And 3ee
 schuH vnderstonde þat oure lady hadde child whan sche
 was .xv. 3eere old and sche was conuersant with hire 8
 sone .xxxiiij. 3eer ⁊ .iiij. monethes And after the passioun
 of oure lord sche lyuede .xxiiij. 3eer. Also fro Nazareth
 men gon to the mount Thabor ⁊ þat is a .iiij. myle ⁊ it
 is a fuH faire hiH ⁊ wel high, where was wont to ben 12
 a toun ⁊ many chirches but þei ben aH destroyed, but
 3it þere is a place þat men clepen the scole of god, where
 he was wont to techen his disciples ⁊ tolde hem the
 priuytees of heuene. At the foot of þat hiH Melchisedech 16
 þat was kyng of Salem in the turninge of þat hiH mette
 Abraham in comynge azen from the bataylle whan he
 had slayn Abymelech ⁊ þis Melchisedech was bothe kyng
 ⁊ prest of Salem þat now is cleped Ierusalem. In þat 20
 hiH Thabor oure lord transfigured him before seynt
 Peter seynt Iohn and seynt Iame And þere þei sawgh
 gostly Moyse ⁊ Elye the prophetes beside hem And
 þerfore seyde seynt Peter: *DOMINE BONUM EST NOS HIC* 24
ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye:
 Lord it is gode for vs to ben here, make wee here .iiij.
 [1 fol. 51 b] dwellyng places. And þere herd þei a voys of the fadir ¹þat
 seyde: *HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENE* 28
COMPLACUI. And oure lord defended hem þat þei scholde
 not teth þat avisioun til þat he were rysen from deth to lyf.
 Doomsday. In þat hiH ⁊ in þat same place at the day of doom .iiij.
 Aungeles with .iiij. trompes schuH blowen ⁊ reysen aH 32
 men þat hadden suffred deth sith that the world was
 formed from deth to lyue. And schuH comen in body
 [and] ⁽¹⁾ soule to juggement before the face of oure lord in
 the vale of Iosaphath And the doom schaff ben on Estre 36

(1) Missing, C.

day, such tyme as oure lord aroos, And the dom schal
 begynne such houre as oure [lord]⁽¹⁾ descended to heh &
 dispoyled it. For at such houre schal he despoyle the
 4 world & lede his chosene to blisse & the opere schaff he
 condempne to perpetueh peynes. And panne schaff euery
 man haue after his dissert ouper gode or euyh but 3if the
 mercy of god passe his rightwisness. Also a myle from
 8 mount Thabor is the mount heremon & pere was the cytee
 of Naym. Before the 3ate of pat cytee reysed oure lord
 the wydewes sone pat had no mo children. Also .iiij.
 myle fro Nazareth is the casteh Saffra of the whiche the
 12 sones of zebedee & the sones of Alphee weren. Also a .viij.
 myle fro Nazareth is the mount kayn & vnder pat is a
 welle And besyde pat welle lamech Noees fader slough
 kaym with an arwe. For this kaym wente porgē breres
 16 & bussches as a wylde best & he had lyued fro the tyme
 of Adam his fadir vnto the tyme of Noe & so he lyuede
 nygh to .M.M. 3eer, And this Lamech was aH blynd for
 elde. Fro Saffra me goth to the see of Galylee & to the
 20 cytee of Tyberye pat sytt vpon the same see And aH
 be it pat men clepen it a see 3it is it nouper see ne arm of
 the see, for it is but ¹a stank of fresch water pat is in
 lengthe .c. furlonges & of brede .xl. furlonges & hath within
 24 him gret plentee of gode fissch & renneth into flom Iordan.
 The cytee is not fuH gret but it hath gode bathes within
 him And pere as the flom Iordan parteth fro the see
 of Galilee is a gret brigge where men passen from the lond
 28 of promyssioun to the lond of kyng Baazan & the lond of
 Gerrasentz pat ben aboute the flom Iordan And the begyn-
 nynge of the see of Tyberie. And fro pens may men
 go to Damask in .iiij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lasteth fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth & aH is o see, And this [is] the stank pat I
 haue told 3ou, But it chaungeth þus the name for the names
 36 of the cytees pat sytten besyde hem. Vpon pat see wente

Hermon and
the city of
Nain.

Mount Cain.

The Sea of
Galilee is
only a lake.
[¹ fol. 52 a]

The city of
Tiberias.

Bashan and
Gerass
beyond
Jordan.

(¹) Missing, C.

Our Lord
walked on
the sea.

The net full
of fishes.

The miracle
of the loaves
and fishes.

A dart cast
at Our Lord
grows to a
tree.

[fol. 52 b]

Capernaum
and Saphor.

City of Dan.

Cesarea
Philippl.

Extent of
the Holy
Land.

oure lord drye feet And þere he toke vp seynt Peter whan
he began to drenche within þat see & seyde to him :
MODICE FIDEI, QUARE DUBITASTI ? And after his resur-
rexioun oure lord appered on þat see to his disciples 4
& bad hem fysschen & filled all the nett full of gret
fisshes. In þat see rowed oure lord often tyme &
þere he called to him seynt Peter, seynt Andrew, seynt
Iames & seynt Iohn the sones of zebedee. In þat cytee 8
of Tyberie is the table vpon the whiche oure lord eete
vpon with his disciples after his resurrexioun & þei knewen
him in brekyng of bred as the gospell seyth : ET COGNO-
UERUNT EUM IN FRACTIONE PANIS. And nygh þat cytee 12
of Tyberie is the hiȝt where oure lord fedde .v. Mit
persones with .v. barly loues & .ij. fisshes. In þat cytee
a man cast an brennyng dart in wratthe after oure
lord & the hed smot in to the erthe & wax grene & it 16
growed to a gret tree & ȝit it groweth & the bark þere of
is all lyk coles. Also in the hed of þat see of Galylee
toward the Septemtryon is a strong castel & an high þat
hight Saphor & fast beside it is CAPHARNAUM ; with 20
in the lond of promyssioun is not so strong a casteȝ
& þere is a gode toun benethe þat is clept also Saphor.
In þat castel seynt Anne oure ladyes moder was born
And þere benethe was Centurioes hous. þat contree 24
is clept the Galilee of folk þat weren taken to tribute
of Sabulon & of Neptalym. And in aȝen comynge
fro þat casteȝ a .xxx. myle is the cytee of Dan þat
sountyme was clept Belynas or Cesaire Philippon, þat sytt 28
at the foot of the mount of lyban, where the flom Iordan
begynneth. þere begynneth the lond of promyssioun &
dureth vnto Bersabee in lengthe in goynge toward the
north into the South & it conteyneth wel a .ix.^{xx} myles. & of 32
lengthe, þat is to seye fro Iericho vnto Iaffe, & þat con-
teyneth a .xl. myle of lombardy or of oure contree þat ben
also lytyȝ myles ; þeise be not myles of Gascoyne ne of
the prouynce of Almayne, where ben grete myles. And 36
wite ȝe weȝ þat the lond of promyssioun is in Sirye For

the Reme of Syrye dureth fro the desertes of Arabye vnto Cecyle And þat is Ermonye the grete, þat is to seyne fro the south to the north. ⁊ fro the est to the
4 west it dureth fro the grete desertes of Arabye vnto the west see. But in þat Reme of Syrie is the kyngdom of Iudee ⁊ many oþer prouynces as Palestyne, Galilee, lityH Cilicye ⁊ many othere. In þat contree ⁊ oþer contrees
8 bezonde þei han a custom whan þei schuH vsen werre ⁊ whan men holden sege abouten cytee or castell ⁊ þei withjnnen dur not senden out messagers ¹with lettres from lord to lord for to aske sokour þei maken here
12 lettres ⁊ bynden hem to the nekke of a coluer ⁊ leten the coluer flee ⁊ the colueren ben so taughte þat þei fleen with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben norysscht in þo places where
16 þei ben sent to ⁊ þei senden hem þus for to beren here lettres. And the colueres retournen azen whereas þei ben norisscht ⁊ so þei don comounly. And 3ee schuH vnderstonde þat amonges the sarazines o part ⁊ other,
20 duellen many cristene men of many maneres ⁊ dyuerse names ⁊ aH ben baptized ⁊ han dyuerse lawes ⁊ dyuerse customes. But aH beleuen in god the fader ⁊ the sone ⁊ the holy gost, But aH weys fayle þei in somme articles
24 of oure feyth. Somme of þeise ben clept Iacobytes for seynt Iama conuerted hem ⁊ seynt Ioħn baptized hem; þei seyn þat a man schal maken his confessioun
28 zelden him gylty of aH þat he hath mysdon. Ne god ordeyned not ne neuer deuysed ne the prophete nouthur þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible ⁊ as
32 Dauid seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEQ, And: DELICTUM MEUM TIBI COGNITUM FECI ⁊: DEUS MEUS ES TU ⁊ CONFITEBOR TIBI, And: QUONIAM COGITATIO HOMINIS CONFITEBITUR
36 TIBI ⁊ CETERA. For þei knowen aH the bible ⁊ the psautere ⁊ perfore allegge þei so the lettre but þei alleggen not the

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

[fol. 53 a]

The pigeons fly home.

Variety of Christian sects in the East.

Jacobites.

Their views on confession.

The psalms on confession.

Auctoritees þus in latyn but in here langage fuH appertely
 ⁊ seyn wel þat David ⁊ opere prophetes seyn it. Natheles
 The Church Fathers. seynt Austyn ⁊ seynt Gregory seyn þus, AUGUSTINUS:
 QUI SCELERA SUA COGITAT ⁊ CONVERSUS FUERIT VENIAM 4
 [1 fol. 53 b] SIBI CREDAT. ¹ Gregorius: DOMINUS POCIUS MENTEM QUAM
 VERBA RESPICIT. And seynt Hillary seyth: LONGORUM
 TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS
 NATA FUERIT CONPUNCTIO. And for suchē auctoritees þei 8
 seyn þat only to god schaff a man knoueleche his de-
 fautes, ʒeldyngē him self gylty ⁊ cryenge him mercy ⁊
 behotyngē to him to amende himself. And perfore
 Confession in the smoke of incense. whan þei wil schryuen hem þei taken fyre ⁊ sette it 12
 besyde hem ⁊ casten þer in poudre of frankencens ⁊ in
 the smoke þerof þei schryuen hem to god ⁊ cryen him
 St. Peter introduced confession to the priest, mercy. But soth it is þat this confessioun was first ⁊
 kyndely, but seynt peter the apostle ⁊ þei þat camen after 16
 him han ordeynd to make here confessioun to man
 ⁊ be gode resoun. For þei perceyueden wel þat no
 sykness was curable, gode medycyne to laye þerto but
 ʒif men knewen the nature of the maladye. And also 20
 who is the physician of souls. no man may ʒeuen couenable medycyne but ʒif he knowe
 the qualitee of the dede. For o synne may ben gretter
 in o man þan in another ⁊ in o place ⁊ in o tyme þan
 in another ⁊ perfore it behoveth him þat he knowe the 24
 kynde of the dede ⁊ þerevpon to ʒeuen him penance.
 Syrians hold an intermediate position. Consecra- tion of unleavened bread. þere ben opere þat ben clept SURIENES and þei holden
 the belceve amonges vs ⁊ of hem of Grece And þei vsen
 aH berdes as men of Grece don ⁊ þei maken the sacrament 28
 of therf bred ⁊ in here langage þei vsen lettres of Sarazines,
 but after the misterie of holy chirche thei vsen lettres
 of Grece ⁊ þei maken here confessioun right as the
 Georgians. Iacobytes don. þere ben opere þat men clepen GEORGYENES 32
 þat seynt George conuerted ⁊ him þei worschipen more
 þan any other seynt ⁊ to him þei crien for help ⁊ þei
 camen out of the Reme of George; þeise folk vsen crounes
 schauen. ² The clerkes han rounde crounes ⁊ the lewed 36
 Various shapes of their tonsures. men han crounes aH square ⁊ þei holden cristene lawe
 [2 fol. 54 a]

as don þei of Grece of whom I haue spoken of before.
 Othere pere ben þat men clepen cristene men of gyrdynge
 for þei ben aȝ gyrt abouen. And þer ben opere þat
 4 men clepen Nestoryenes, And summe Arryenes, Summe
 Nubyenes, Summe of Grees, summe of Ynde t summe
 of Prestre Iohnes lond. And aȝ þeise han manye
 articles of oure feyth t to othere þei ben varyaunt t of
 8 here variance were to longe to telle t so I wil leue as
 for the tyme withouten more spekyng of hem.

Christians of
girding and
other sects.

OF THE CYTEE OF DAMASCE; OF .IIJ. Ch. xv.
 WEYES TO IERUSALEM: ON BE LONDE t BE
 SEE, ANOTHER MORE BE LONDE þAN BE
 SEE, AND THE THRIDDE WEYE TO IERU-
 SALEM: Aȝ BE LONDE.

NOW after þat I haue told ȝou sum partye of folk in
 the contrees before [said] ⁽¹⁾ now wil I turnen aȝen
 12 to my weye for to turnen aȝen on this half. þanne whoso
 wil go fro the lond of GALILEE of þat þat I haue spoke for
 to come aȝen on this half, men comen aȝen be Damasce þat
 is a fuȝ fayr cytee t fuȝ noble t fuȝ of aȝ marchandises
 16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro
 Ierusalem. But vpon Camaylles / mules / hors / drome-
 daries t oper bestes men caryen here marchandise thider,
 And thider comen the marchauntes with marchandise be
 20 see from ynde, persee, Caldee Ermony t of manye opere
 kyngdomes. This cytee founded Helizeus Damascus þat
 was ȝoman t dispenser of Abraham before þat ysaac was
 born, for he thoughte for to haue ben Abrahames heir
 24 t he named the toun after his surname Damasce. And
 in þat place where Damasc was ¹ founded kaym slough
 Abel his broþer And besyde damasc is the mount Seyr.
 In þat cytee of Damasce þer is gret plentee of welles And
 28 within the cytee t withoute ben many fayre gardynes
 t of dyuerse frutes. Non oper cytee is not lyche in

The way
from the
Holy Land
to Europe.

Damascus.

Merchants
from all
parts meet
here.
Its epony-
mous hero
Eliezer.

[¹ fol 54 b]

Its fair
gardens.

(¹) Missing, C.

MANDEVILLE.

G

St. Paul a
physician,
first of
bodies, then
of souls.

The Vision
of St. Paul.

Our Lady of
Sardenak.

The miracu-
lous image.

comparisoun to it of faire gardynes & of faire desportes.
The cytee is gret & full of peple & wel walled with double
walles. And þere ben manye Phisicyens And seint Poul
himself was þere a phisicyen for to kepen mennes bodyes 4
in hele before he was conuerted & after þat he was
phisicien of soules. And seynt luk the Euuangelist was
disciple of seynt Poul for to lerne phisik & many opere.
For seint Poul held þanne scole of phisik. And neere 8
beside damasce was he conuerted & after his conuersioun
he duelte in þat cytee .iiij. dayes withouten sight & with-
outen mete or drinke And in þo .iiij. dayes he was
ravisscht to heuene & þere he saugh many preuytees of 12
oure lord. And faste beside damasce is the casteH of
Arkes þat is bothe fair & strong. From Damasce men
comen aȝen be oure lady of Sardenak, þat is a .v. myle
on this half damasce & it sytt vpon a roche & it is a 16
full faire place & it semeth a casteH for þere was wont to
ben a casteH, but it is now a full faire chirche. And
þere withinne ben monkes & nonnes cristene And þer is a
vowt vnder the chirche where þat cristene men duellen 20
also & þei han many gode vynes. And in the chirche
behynde the high awtere in the wall is a table of blak
wode on the whiche somtyme was depeynted an ymage
of oure lady þat turneth into flesh, but now the ymage 24
scheweth but litiH. But all weys be the grace of god þe

[A long gap here occurs in the Cotton MS. As the only alterna-
tive text is in a more Northern dialect, we print it in appendix.]

[fol. 55 a]
Evil habits
of the
Tartars.

& þei eten houndes, cattles, ratouns & all opere wylde
bestes. And þei haue no wode or eh lytyH And þerfore
þei warmen & sethen here mete with hors dong & cow 28
dong & of oper bestes dryed aȝenst the sonne. And
princes & opere eten not but ones in the day & þat but

- lytiſt & þei ben right foule folk & of euyl kynde. And
 in somer be aH þo contrees fallen many tempestes & many
 hidouse thondres & leytes And slen meche peple & bestes
 4 also fuH oftentyme. And sodeynly is þere passynge hete &
 sodeynly also passynge cold And it is the foulest contree
 & the most cursed and the poreſt þat men knowen. And
 here prince þat gouerneth þat contree þat þei clepen
 8 BATHO, duelleth at the cytee of Orda. And treuly no
 gode man scholde not duellen in þat contre, For the
 lond & the contree is not worthi houndes to dueH jnne;
 It were a gode contree to sowen jnne thristeH & breres
 12 & broom & thornes & breres, & for non oþer þing is it not
 good. Natheles þere is gode lond in sum place but it
 is pure litiſt as men seyn. I haue not ben in þat contre
 ne be þo weyes but I haue ben at oþer londes þat marchen
 16 to þo contreyes As in the lond of Russye & in the lond of
 Nyflan & in the reme of Crako & of lette & in the reme of
 Daresten & in manye oþer places þat marchen to þo costes,
 but I wente neuer be þat weye to Ierusalem, Wherfore I
 20 may not wel teH 3ou the manere. But 3if this matiere
 plesse to ony worthi man þat hath gon be þat weye he
 may telle it 3if him lyke to þat entent þat þo þat wolen go
 by þat weye and maken here viage be þo costes mowen
 24 knowen what weye is þere. For noman may passe be þat
 weye godely but in ¹tyme of wynter for the perilous
 watres & wykkede mareys þat ben in þo contrees, þat
 noman may passe but 3if it be strong frost & snowe
 28 abouen, for 3if the snow ne were men myght not gon vp
 on the yse ne hors ne carre nouþer & it is wel a .iiij.
 iourneyes of suche weye to passe from Prusse to the
 lond of sarazin habitable. And it behoueth to the
 32 cristene men þat schuH werre a3en hem euery 3eer to bere
 here vitaylles with hem, for þei schuH fynde þere no good,
 And þan most þei let carye here vitaylle vpon the yse with
 carres þat haue no wheelles þat þei clepen Scleyes, And als
 36 longe as here vitailles lasten þei may abyde þere but no
 longer, For þere schuH þei fynde no wight þat wil selle

Wretched
climate of
their
country.

Batu, khan
of the
Golden
Horde.

Only weeds
will grow
there.

Russia,
Livonia,
Cracow,
Lithuania
and
Daresten.

The marshes
can only be
passed in
winter, on
the ice.

[¹ fol. 55 b]

Sledges or
sleighs for
moving sup-
plies over
the ice.

The spies
call the
warriors
together
when
strangers
pass.

The natives
live near
their stoves.

Why it is
cold in the
North and
hot in the
South.

hem ony vitaille or ony thing. And whan the spyes seen
ony cristene men comen vpon hem þei rennen to the
townes & cryen with a lowd voys KERRA KERRA KERRA
& þan anon þei armen hem & assemble hem togydere. 4
And 3ee schuþ vnderstonde þat it freseth more strongly
in þo contrees þan on this half & þerfore hath euery man
stewes in his hous & in þo stewes þei eten & don here
occupaciouns aþ þat þei may. For þat is at the north 8
parties þat men clepen the septentrioneþ where it is aþ
only cold, For the sonne is but lytiþ or non toward þo
contreyes & þerfore in the Septemtryon þat is verry north
is the lond so cold þat noman may dueþ þere & in the 12
contrarye toward the south it is so hoot þat noman ne
may dueþ þere, be cause þat the sonne whan he is
vpon the South casteth his bemes aþ streght vpon þat
partye. 16

Ch. XVI. OF THE CUSTOMES OF SARASINES, & OF HIRE
LAW, & HOW THE SOUDAN ARRESOND ME
AUTOUR OF THIS BOOK, AND OF THE BE
GYNNYNGE OF MACHOMETE.

The religion
of Saracens.

[1 fol. 56 a]

The Coran.

Paradise
according to
Muhamma-
dans.

NOW because þat I haue spoken of sarazines & of here
contre now 3if 3ee wil knowe a partye of here lawe
& of here ¹ beleue I schuþ tell þou after þat here book þat
is clept ALKARON telleth, And summen clepen þat book 20
MESHAFF & summe clepen it HARME after the dyuerse
langages of the contree, The whiche book Machamete toke
hem. in the whiche boke among oþer thinges is writen, as
I haue often tyme seen & radd, þat the gode schuþ gon to 24
paradys & the euele to helle & þat beleueu aþ sarazines.
And 3if a man aske hem what paradys þei menen þei seyn
to paradys þat is a place of delytes where men schuþ
fynde aþ maner of frutes in aþ cesouns & ryueres rennyng 28
of mylk & hony & of wyn & of swete water & þat þei schuþ
haue faire houses & noble euery man after his dissert made
of precyous stones & of gold & of syluer. And þat euery

- man schaff haue .iiij. wyfes aH maydenes t he schaff haue
 ado euery day with hem t 3it he schaff fynden hem aH
 weys maydenes. Also þei beleeuē t speken gladly of the
 4 virgine Marie t of the Incarnacioun And þei seyn þat
 Marie was taught of the Angel t þat Gabriell seyde to
 hire þat sche was forchösen from the begynnyng of the
 world t þat he schewed to hire the Incarnacioun of Ihesu
 8 crist t þat sche conceyued t bare child mayden t þat
 wytnesseth here boke. t þei seyn also þat Ihesu crist
 spak als sone as he was born t þat he was an holy
 prophete t a trewe in woord t dede t meke t pytous
 12 t rightfuH t with outen ony vyce. And þei seyn also
 þat whan the Angel schewed the Incarnacioun of crist
 vnto Marie sche was 3ong t had gret drede. For þere was
 þanne an enchauntour in the contree þat deled with
 16 wycchecraft þat men clepten Taknia þat be his enchaunte-
 mentes cowde make him in lykness of an Angel t wente
 often tymes t lay with maydenes ¹ t þerfore Marie dredde
 lest it hadde ben Taknia þat cam for to desceyue the
 20 maydenes. And þerfore sche coniured the Angel þat he
 scholde tell hire 3if it were he or nō And the angel
 answerde t seyde þat sche scholde haue no drede of him
 for he was verry messenger of Ihesu crist. Also here book
 24 seyth þat whan þat sche had childed vnder a palme tre
 sche had gret schame þat sche hadde a child t sche grette
 t seyde þat sche wolde þat sche hadde ben ded; And
 anon the child spak to hire t comforted hire t seyde:
 28 Moder ne dysmaye þe nought, for god hath hidd in þe his
 preuytees for the saluacioun of the world. And in othere
 many places seyth here ALKARON þat Ihesu crist spak als
 sone as he was born. And þat book seyth also þat Ihesu
 32 was sent from god aH myghty for to ben myrour t
 ensample t tokne to alle men. And the Alkaron seyth
 also of the day of doom, how god schal come to deme aH
 maner of folk t the gode he schaff drawen on his syde
 36 t putte hem into blisse, And the wykkede he schal
 condempne to the peynes of heH. And amonges aH

Teaching of
the Coran
on the Virgin
and the
Incarnation.

The Sara-
cens believe
Christ to be
free from
sin.

Mary mis-
took Gabriel
for the
enchanter
Taknia, who
deceived
maidens.

[¹ fol. 56 b]

Christ com-
forts his
Mother as
soon as born.

Perfections
of Jesus.

The Coran's
teaching on
Doomsday.

Jesus was
more than
prophet.

The Rama-
dan fast.
[1 fol. 57 a]

The Coran
against the
Jews.

The Sara-
cens believe
Judas
Iscariot to
have been
crucified
instead of
Christ.

for God can-
not have
allowed the
Innocent to
suffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

prophetes Ihesu was the most excellent & the moste
worthi next god, And þat he made the gospels in the
whiche is gode doctryne & helefult, full of c[h]aritee⁽¹⁾ &
sothfastness & trewe preching to hem þat beleuen in god 4
And þat he was a verry prophete & more þan a prophete
& lyued withouten synne & ȝaf sygh̃t to þe blynde & heled
the lepres & reysede dede men & steigh̃ to heuene. And
whan þei mowe holden the boke of the gospels of oure 8
lord writen & namely *MISSUS EST ANGELUS GABRIEL*, þat
gospell þei seyn þo þat ben lettred often tymes in here
orisouns & þei kissen it & worschipen it with gret
deuocioun. þei fasten an hool moneth in the ȝeer & eten 12
nought but be nyghte¹ & þei kepen hem from here wyfes
aȝ þat moneth. But the seke men be not constreyned to
þat fast. Also this book spekth of Iewes & seyth þat þei
ben cursed for þei wolde not beleuen þat Ihesu crist was 16
comen of god & þat þei lyeden falsely on Marie & on hire
sone Ihesu crist seyenge þat þei hadden crucifyed Ihesu
the sone of Marie. For he was neuere crucifyed as þei
seyn, but þat god made him to styve vp to him withouten 20
deth & withouten anoye, But he transfigured his lykness
into *IUDAS SCARIOTH* & him crucifyeden the Iewes &
wenden þat it had ben Ihesus. But Ihesu steygh̃ to
heuenes aȝ quyk & þerfore þei seyn þat the cristene men 24
erren & han no gode knoueleche of this & þat þei beleuen
folyly & falsly þat Ihesu crist was crucifyed. And þei
seyn ȝit þat, & he had ben crucifyed, þat god had don aȝen
his rightwisness for to suffre Ihesu crist þat was Innocent 28
to ben put vpon the cros withouten gylt. And in this
article þei seyn þat wee faylen & þat the gret rightwisness
of god ne myhte not suffre so gret a wrong. And in this
fayleth here feyth, For þei knouelechen wel þat the werkes 32
of Ihesu crist ben gode & his wordes & his dedes & his
doctryne be his gospels weren trewe & his meracles also
trewe & the blessedde virgine Marie is good & holy mayden
before & after the birthe of Ihesu crist, And þat aȝ þo þat 36

⁽¹⁾ claritee, C.

beleuen perfectly in god schul ben saued. And be cause
 þat þei gon so ny oure feyth þei ben lyghtly conuerted to
 cristene lawe whan men preche hem And schewen hem dis-
 4 tinctly the lawe of Ihesu crist & whan [men]⁽¹⁾ tellen hem
 of the prophecyes. And also þei seyn þat þei knowen wel
 be the prophecyes þat the lawe of Machomete schaff fayte
 as ¹the lawe of the Iewes dide And þat the lawe of cristene
 8 peple schaff laste to the day of doom. And ȝif ony man
 aske hem what is here beleue, þei answeren þus & in
 this forme: Wee beleuen god formyour of heuene & of
 erthe & of all opere thinges þat he made & withouten him
 12 is no thing made. And we beleuen of thay of doom & þat
 euery man schaff haue his meryte after he hath disserued
 And we beleue it for soth̄ all þat god hath seyde be the
 mouthes of his prophetes. Also Machomet commanded in
 16 his ALKARON þat euery man scholde haue .ij. wyfes or
 .iiij. or .iiij, but now þei taken vnto .ix. & of lemmannes als
 manye as he may susteyne. And ȝif ony of here wifes mys
 20 beren hem aȝenst hire husbonde he may caste hire out
 of his hous & departe fro him & take anoper, But he schaff
 departe with hire of his godes. Also whan men speken
 to hem of the fader & of the sone & of the holy gost þei
 seyn þat þei ben .iiij. persones, but not o god, For here
 24 Alkaron speketh not of the trynyte. But þei seyn wel
 þat god hath speche & eñ were þhe dowmb & god
 hath also a spirit þei knowen wel for eñ þei seyn he were
 not on lyue. And whan men speken to hem of the
 28 Incarnacioun how þat be the word of the Angel god sente
 his wysdom in to erthe & envmbred him in the virgyne
 Marie & be the woord of god schuff þe dede ben reysed
 at the day of doom, þei seyn þat it is soth̄ & þat the woord
 32 of god hath gret strengthe, And þei seyn þat whoso knew
 not þe woord of god he scholde not knowe god. And þei
 seyn also þat Ihesu crist is the woord of god & so seyth hire
 ALKARON, where it seyth þat the Angel spak to Marie

When well
taught, they
are easily
converted.

[fol. 57 b]

They believe
in God, in
Doomsday
and in the
prophets.

Polygamy.

Divorce.

The Sara-
cens allow
the three
persons of
the Trinity,
but deny
that they
are one God.
The Word.

The Spirit.

(1) Missing, C.

l. 12, thay = the day, phonetic or scribal?

[¹ fol. 58 a] and seyde: Marie, god schaff preche þe the ¹gospell be the woord of his mowth & his name schaff be clept Ihesu crist. And þei seyn also þat Abraham was frend to god And þat Moyses was familier speker with god & Ihesu 4 crist was the woord & the spirit of god & þat Machomete was right messenger of god. And þei seyn þat of theise .iiij. Ihesu was the most worthi & the most excellent & the most gret so þat þei han many gode articles of oure feyth, 8 all be it þat þei haue no parfite lawe & feyth as cristene men han. & þerfore ben þei lightly conuerted & namely þo þat vnderstonden the scriptures & the prophecyes, For þei han the gospelles & the prophecies & the byble writen 12 in here langage. Wherefore þei conen meche of holy wrytt, but þei vnderstonde it not but after the lettre & so don the Iewes. For þei vnderstonde not the lettre gostly but bodyly & þerfore ben þei reпреued of þe wise þat gostly 16 vnderstonden it. And þerfore seyth Seynt Poul: LITERA OCCIDIT, SPIRITUS AUTEM VIUIFICAT. Also the sarazines seyn þat the Iewes ben cursed for þei han defouled the lawe þat god sente hem be Moyses, And the cristene ben 20 cursed also, as þei seyn, for þei kepen not the commandementes & the preceptes of the gospell þat Ihesu crist taughte hem. And þerfore I schaff tell 30u what the Soudan tolde me vpon a day in his chambre. He leet 24 voyden out of his chambre all maner of men, lordes & opere, for he wolde speke with me in conseil. And þere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thonked be god. & he 28 seyde me treulych nay, for 3ee cristene men ne recche right noght how vntrewly to serue god; 3ee scholde 3euen ensample to the lewed peple for to do wel & 3ee 3euen hem ensample to don euyll. for the comownes vpon 32 festyfull dayes whan þei scholden gon to chirche ²to serue god, þan gon þei to tauernes & ben þere in glotony all þe day & all nyght & eten & drynken as bestes þat haue no resoun & wite not whan þei haue ynow. And also the cristene 36 men enforcen hem in all maneres þat þei mowen for to

Christ is better than Abraham, Moses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[² fol. 58 b]

fighten & for to desceyuen þat on þat other, And þere-
 withaȝ þei ben so proude þat þei knowen not how to ben
 clothed, now long, now schort, now streyt, now large,
 4 now swerded, now daggered & in aȝ manere gyses. þei
 scholden ben symple meke & trewe & full of almesdede as
 Ihesu was in whom þei trowe, but þei ben aȝ the con-
 trarie & euere enclyned to the euyȝ & to don euyȝ. And
 8 þei ben so coueytous þat for a lytyȝ syluer þei sellen
 here doughtres, here sustres & here owne wyfes to putten
 hem to leccherie, And on withdraweth the wif of another
 & non of hem holdeth feyth to another, but þei defoulen
 12 here lawe þat Ihesu crist betook hem to kepe for here
 saluacioun. And þus for here synnes han þei lost aȝ
 this lond þat wee holden. For for hire synnes here god
 hath taken hem in to oure hondes, noght only be strengthe
 16 of oureself, but for here synnes. For wee knowen wel in
 verry soȝ þat whan ȝee seruen god god wil helpe ȝou,
 And whan he is with ȝou noman may ben aȝenst ȝou.
 And þat knowe we wel be oure prophecyes, þat cristene
 20 men schuȝ wynnen aȝen this lond out of oure hondes
 whan þei seruen god more deuoutly. But als longe as þei
 ben of foul & of vnclene lyvyng as þei ben now wee haue
 no drede of hem in no kynde, for here god wil not helpen
 24 hem in no wise. And þan I asked him how he knew the
 state of aȝ cristene men & he answerde me þat he knew
 aȝ the state of aȝ contres of cristene kynges & princes
 & the state of the comounes also be his messangeres, þat
 28 he sente to aȝ londes in manere as þei weren marchauntes
 of precyous stones, of clothes of gold & of othere ¹ thinges
 for to knowen the manere of euery contree amonges
 cristenemen. And þan he leet clepe in aȝ the lordes þat
 32 he made voyden first out of his chambre & þere he schewed
 me .iiij. þat weren grete lordes in the contree þat tolden
 me of my contree & of manye oȝer cristene contrees als wel
 as þei had ben of the same contree & þei spak frensch
 36 right wel & the sowdan also, whereof I had gret meruaylle.
 Allas, þat it is gret sclandre to oure feith & to oure lawe,

The pride of
fashions in
dress.

Immorality.

The Holy
Land was
lost through
sin,

and shall be
regained
through
righteous-
ness.

Saracen
informers
report to
the Sowdan
on the state
of Christian
countries.

[¹ fol. 59 a]

The Sowdan
and his lords
speak
French.

What a
shame for us
to be re-
proved by
unbelievers!

The Sara-
cens are
loyal to their
religion.

Mahomet
first was a
camel-
driver.

His first
miracle.

[1 fol. 59 v]

The Koreish.

Khadidjah.

Fits of the
falling
sickness.

whan folk þat ben withouten lawe schult repreuen vs &
vndernemen vs of oure synnes, And þei þat scholden ben
conuerted to crist & to the lawe of Ihesu be oure gode
ensamples & be oure acceptable lif to god, & so conuerted 4
to the lawe of Ihesu crist, ben þorgh oure wykkedness &
euyt lyuynges fer fro vs & straungeres fro the holy & verry
beleewe schult þus appelen vs & holden vs for wykkede
lyueres & cursede. And treuly þei sey soth, For the 8
sarazines ben gode & feythfull, For þei kepen entierly the
commandement of the holy book ALKARON þat god sente
hem be his messenger Machomet, to the whiche, as þei seyn,
Seynt Gabrielt the aungel often tyme tolde the wille of 12
god. And þee schult vnderstonde þat Machomet was
born in Arabye, þat was first a pore knaue þat kepte
Cameles þat wenten with Marchantes for marchandise; &
so befeh þat he wente with the marchandes in to Egipt 16
& þei weren þanne cristene in þo partyes. And at the
desertes of Arabye he wente in to a chapeit where a
Eremyte duelte, And whan he entred in to the chapeit
þat was but a lytill & a low thing & had but a lityl dore 20
& a low, þan the entree began to wexe so gret & so large
& so high as þough it had ben of a gret mynstre or the
gate ¹ of a paleys. And this was the firste myracle the
sarazins seyn þat Machomete dide in his ȝouth. After 24
began he for to wexe wyse and riche & he was a gret
Astronomer & after he was gouernour & prince of the
lond of Corrodane & he gcuerned it full wisely in such
manere þat whan the prince was ded he toke the lady to 28
wyfe, þat highte Gadrige. And Machomete felt often in
the grete sikeness þat men callen the fallynge euyt,
Wherfore the lady was full sory þat euere sche toke him
to husbonde. But Machomete made hire to beleewe þat 32
all tymes whan he feh so Gabriel the angel cam for to
speke with him & for the gret light & brightness of the
angeit he myghte not susteyne him fro fallynge; And
þerfore the sarazines seyn þat Gabriel cam often to speke 36
with him. This Machomete regned in Arabye the ȝeer

of oure lord Ihesu crist .vj. C. + .x. and was of the
 generacioun of ysmael þat was Abrahames sone þat he
 gat vpon Agar his chamberere. And þerfore þer ben
 4 sarazines þat ben clept Ismaelytenes, + summe Agaryenes
 of Agar + the opere properly ben clept Sarrazines of Sarre
 + summe ben clept Moabytes + summe Amonytes for the
 .ij. sones of loth, Moab + Amon þat he begatt on his
 8 doughtres, þat weren aftirward grete erthely princes.
 And also Machomete loued wel a gode heremyte þat
 duelled in the desertes a myle fro þat Mount Synay in
 the weye þat men gon fro Arabye toward Caldee + toward
 12 ynde, o day'iourney fro the see, where the marchauntes
 of Venyse comen often for marchandise. And so often
 wente Machomete to this heremyte þat all his men weren
 wrothe for he wolde gladly here this heremyte preche +
 16 make his men wake all nyght, + þerfore his men
 þoughten to putte the heremyte to deth. + so befell
 vpon a nyght þat Machomete was drunken of gode wyn¹ +
 he fell on slepe + his men toke Machometes swerd out of
 20 his schethe whils he slepte + þere with þei slowgh this
 heremyte + putten his swerd all bloody in his schethe
 azen. And at morwe whan he fond the heremyte ded
 he was full sory + wroth + wolde haue don his men
 24 to deth, but þei all with on accord [said] (1) þat he himself
 had slayn him whan he was drunken + schewed him his
 swerd all bloody + he trowed þat þei hadden seyde soth.
 And þan he cursed the wyn + all þo þat drynken it,
 28 And þerfore sarrazines þat ben deuout drynken neuere
 no wyn; but summe drynken it preuyly, For 3if þei
 drunken it openly þei scholde ben reþreued. But þei
 drynken gode beuerage + swete + norysshynge þat is
 32 made of Galameh + þat is þat men maken sugre of,
 þat is of right gode sauour + it is gode for the breest.
 Also it befalleth sumtyme þat cristene men becomen
 sarazines ouer for pouertee or for sympleness or elles
 36 for here owne wykkedness; And þerfore the Archiflamyn

The
prophet's
descent.Names of
the Arabs.The
Nestorian
Sergius,

[fol. 60 a]

murdered by
servants
during
Mahomet's
drunken-
ness.The
Prophet
sorry.He curses
wine.The Sara-
cens drink
"Galamel"
instead.The
renegade
Christians;

(1) Missing, C.

how ad-
mitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]chebisschopp⁽²⁾ or Bisshopp,
Whan he resceyueth hem seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on t Machomete his messenger. Now I haue 4
told 3ou a party of here lawe t of here customes I schal
seye 3ou of here lettres þat þei haue with here names t
the manere of hire figures, What þei ben.

[Another alphabet.]

And .iiij. lettres þei haue more þan opere for dyuersitee 8
of hire langage ¹ t speche, for als moche as þei speken in
here throtes. And wee in Englonde haue in oure langage
t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat
is: þ t 3, the whiche ben clept þorn t 3ogh. 12

The English
alphabet has
two extra
letters.

(¹) os, C.

(²) Echebisschopp, C.

**[PART SECOND:
THE COUNTRIES BEYOND THE
HOLY LAND.]**

OF THE LONDES OF ALBANYE AND OF
LIBYE; OF THE WISSHINGES FOR WACCH-
INGE OF THE SPERHAUK, & OF NOES
SCHIPPE.

Ch. XVII.

NOW sith I haue told 3ou befor of the holy lond &
of þat contree abouten & of many weyes for to
go to þat lond & to þe mount Synay & of Babyloyne
4 the more & the less & to oþer places þat I haue spoken
befor, now is tyme 3if it lyke 3ou for to tell 3ou of the
marches & Iles & dyuerse bestes & of dyuerse folk bezond
theise marches. For in þo contrees bezonden ben many
8 dyuerse contrees & many grete kyngdomes þat ben departed
be the .iiij. flodes þat comen from paradys terrestre. For
Mesopotayme & the kyngdom of Caldee & Arabye ben
betwene the .ij. ryueres of Tygre & of Eufrates, And the
12 kyngdom of Mede & of Persye ben betwene the ryueres
of Nile & of Tygres. And the kyngdom of Syrie where
of I haue spoken befor & Palestyne & Phenicye ben
betwene Eufrates & the se Medytterrane. The whiche see
16 dureth in lengthe fro Mayrok vpon the see of Spayne
vnto the grete see, so þat it lasteth bezonde Costanty-
nople .MMM. & .xl. myles of lombardye. And toward
the see Occyan & Inde is the kyngdom of Shithie
20 þat is all closed with hilles And after vnder Schithie &
fro the see of Caspie vnto the flom of Thamy is
AMAZOYNE þat is the lond of FEMYNYE, where þat noman
is bu[t] only all wommen. And after is Albanye a full
24 gret reme, And it is clept Albanye be cause þat the folk
ben whitere þere þan in oþer marches þere abouten; And
in þat contree ben so gret houndes & so stronge þat þei
assaylen lyouns & slen hem. And þanne after ¹is Hircanye
28 Bactrie Hiberye & many oþer kyngdomes. And betwene
the rede see & the see occyan toward the south is the
kyngdom of Ethiopo & of libye the hyere, The whiche lond
of Lybye þat is to seyne libye the lowe þat begynneth at

The
countries
beyond the
Holy Land.

The four
rivers of
Paradise.

The Medi-
terranean.

Scythia.

Feminye.

Albania.

Hircania,
Bactria,
Hiberia.

[¹ fol. 61a]

Lybia.

the see of Spayne fro þens where the pyleres of hercules
 ben And dureth vnto aneyntes Egipt t toward Ethiope.
 In þat contre of libye is the see more high þan the lond
 t it semeth þat it wolde couere the ⁽¹⁾ erthe t natheles 4
 3it it passeth not his markes. And men seen in þat
 contre a mountayne to the whiche noman come. In this
 lond of libye whoso turneth toward the Est the schadewe
 of himself is on the right syde And here in oure contree 8
 the schadwe is on the left syde. In þat see of libye is
 no fisch, for þei mowe not lyve ne dure ⁽²⁾ for the
 gret hete of the sonne, because þat the water is euermore
 boyllunge for the gret hete. And many opere ⁽³⁾ londes þer 12
 ben, þat it were to long to telle or to nombren, But of
 sum parties I schaft speke more pleynty here after.
 Whoso wil þanne gon toward Tartarie, toward Persie,
 toward Caldee t toward ynde, he most entre the see at 16
 Gene or at Venyse or at sum other hauene þat I haue
 told 3ou before ; And þan passe men the see t arryuen at
 Trapazond þat is a gode cytee t it was wont to ben the
 hauene of Pountz. þere is the hauene of Persanes t of 20
 Medaynes t of the marches þere bezonde. In þat cytee
 lyth seynt Athanasie þat was Bisshopp of Alisandre
 þat made þe psalm : QUICUMQUE VLT. This ATHANASIUS
 was a gret doctour of dyuynytee t because þat he preched 24
 t spak so depely of dyuynytee t of the godhede he was
 accused to the Pope of Rome þat he was an heretyk,
 Wherefore the Pope sente after hym ¹t putte him in
 presoun. And whils he was in presoun he made þat 28
 psalm t sente it to the Pope t seyde þat 3if he were an
 heretyk þan was þat heresie, for þat he seyde was his
 beleue. And whan the Pope saugh it t had examyned
 it, þat it was perfite t gode t verryly oure feyth t oure 32
 beleue, he made him to ben delyuered out of presoun t
 commanded þat psalm to ben seyde euery day at pryme t
 so he held Athanasie a gode man. But he wolde neuere

The sea
higher than
the land.

In Lybia
men's
shadows
fall on the
right if they
face east.

The water of
the sea boils
so that no
fish can live.

From Genoa
or Venice to
Trebizond.

There St.
Athanasius
lies buried.

The Pope
first
arrested,
then
released
him.

[¹ fol. 61 b]

(¹) lond, cancelled, C.

(²) for, repeated, C.

(³) operes, C.

go to his bisshopriche azen because *pat* *pei* accused him of
heresy. Trapozond was wont to ben holden of the The Empire
of Trebi-
zond.
Emperour of Costantynople, But a gret man *pat* he sente
4 for to kepe the contree azenst the Turkes vsurped the lond
+ helde it to him self + cleped him Emperour of Trapa-
zond. And from *pens* men gon thorgh litist Ermonye, Armenia.
And in *pat* contree is an old caste^{ll} *pat* stont vpon a roche
8 the whiche is cleped the caste^{ll} of the SPARREHAWK, *pat* The castle
of the
Sparrow-
hawk.
is bezonde the cytee of LAYAYS beside the town of
Pharsipee *pat* belongeth to the lordschipe of CRUK *pat*
is a riche lord + a gode cristene man ; Where men fynden
12 a Sparehawk vpon a perche right fair + right wel made +
a faire lady of fayrye *pat* kepeth it. And who *pat* wil Whoever
watches the
hawk shall
have his
first wish.
wake *pat* Sparhawk .vij. dayes + .vij. nyghtes + as summe
men seyn .iiij. dayes + .iiij. nyghtes withouten companye
16 + withouten sleep, *pat* faire lady schal zeuen him whan he
hath don the first wyssch *pat* he wil wyssche of erthely
thinges ; + *pat* hath ben proued often tymes. And o A king of
Armenia
wished for
the lady of
fairy's love.
tyme befell *pat* a kyng of Ermonye *pat* was a worthi
20 knyght + a doughty man + a noble prince woke *pat* hawk
sum tyme + at the ende of .vij. dayes + .vij. nyghtes the
lady cam to him + bad him wisschen : for he had wel
disserued it. And he answerde *pat* he was gret lord ynow
24 + wel in pees ¹ + hadde ynowgh of worldly richness + perfore [¹ fol. 62 a]
he wolde wisshen non oper thing but the body of *pat*
faire lady to haue it at his wille. And sche answerde him
pat he knew not what he asked + seyde *pat* he was a fool
28 to desire *pat* he myghte not haue for sche seyde *pat* he
scholde not aske but erthely thing, for sche was non
erthely thing, but a gostly thing. And the kyng seyde
pat he ne wolde asken non oper thing. And the lady
32 answerde : sythe *pat* I may not withdrawe zou fro zoure
lewed courage I schal zeue zou withouten wysschinge + to
a^{ll} hem *pat* schu^{ll} com of zou. Sire kyng zee schu^{ll} haue
werre withouten pees + a^{ll} weys to the .ix. degree zee
36 schu^{ll} ben in subieccioun of zoure enemyes + zee schu^{ll}
ben nedy of a^{ll} godes. And neuere sithen nouthur the
MANDEVILLE. H

A poor
man's son
wished for
wealth, and
obtained it.

A Templar
obtained a
purse
always full
of gold.

[¹ fol. 62 b]

Erzerum.

Subterra-
nean
streams
from
Euphrates.

Ararat.

Some claim
to have
touched
Noah's
Ark.

kyng of Ermonyne ne the contree weren neuer in pees ne
pei hadden neuer sithen plente of godes t pei han ben
sithen alweyes vnder tribute of the sarrazines. Also the
sone of a pore man woke pat hauke t wisshed pat he myghte 4
cheue wel t to ben happy to marchandise t the lady graunted
him And he becam the most riche t the most famouse
marchant pat myghte ben on see or on erthe. And he
becam so riche pat he knew not the .M. part of pat he 8
hadde t he was wysere in wisschinge pan was pe kyng.
Also a knyght of the temple wooke pere t wyssched a
purs eueremore full of gold t the lady graunted him. But
sche seyde him pat he had asked the destruccioun of here 12
ordre for the trust t the affiance of pat purs t for the grete
pryde pat pei scholde hauen t so it was. And perfore
loke he kepe him wel pat schalt wake, For 3if he slepe he
is lost pat neuere man schalt seen him more. This is not 16
the right weye for to go to the parties pat I haue nempned
before, but for to see the merueyle pat I haue spoken of,
And perfore whoso wil go right weye, men gon from
TRAPAZOND toward Ermonyne the grete vnto a cytee pat is 20
clept ARTYROUN: pat was wont to ben a gode cytee t a
plentifous, but the Turkes han gretly wasted it. pere
aboute groweth no wyn ne frut but lityh or eh non. In
this lond is the erthe more high pan in ony oþer t pat 24
maketh gret cold And pere ben many gode watres t
gode welles pat comen vnder erthe fro the flom of Paradys
pat is clept EUFRATES, pat is a iorneye besyde pat cytee.
And pat ryuere cometh towardes ynde vnder erthe t 28
resorteth into the lond of Altazar And so passe men be
this Ermonyne t entren the see of Persie. Fra pat cytee
of Artyroun go men to an hih pat is clept SABISSOCOLLE;
And pere besyde is anoþer hih pat men clepen Ararath, 32
but pe Iewes clepen it TANEZ, where Noes schipp rested
t 3it is vpon pat montayne, And men may seen it a ferr
in cleer weder. And pat montayne is wel a .vij. myle
high And summen seyn pat pei han seen t touched the 36
schipp t put here fyngres in the parties where the feend

went out, Whan þat Noe seyde: **BENEDICITE**, But þei þat
 seyn suche woordes seyn here wille. For a man may
 not gon vp the montayne for gret plentee of snow þat is
 4 allweys on þat montayne nouþer somer ne wynter, so þat
 noman may gon vp þere ne neuere man dide sithe the tyme
 of Noe saf a monk þat be the grace of god broughte on
 of the plankes doun, þat 3it is in the mynstre at the foot
 8 of the montayne. And besyde is the cytee of **DAYNE** þat
 Noe founded, And faste by is the cytee of Any in the
 whiche were wont to ben a .M. chirches. But vpon þat
 montayne to gon vp this monk had gret desir And so vpon
 12 a day he ¹wente vp And whan he was vpward the .iiij.
 part of the montayne he was so wery, þat he myghte no
 ferthere and so he rested him + felt oslepe. And whan
 he awook he fonde him self liggyng at the foot of the
 16 montayne And þan he preyede deuoutly to god þat he
 wolde vouchesaf to suffre him gon vp. And an angeþ
 cam to him + seyde þat he scholde gon vp And so he
 dide, And sith þat tyme neuer non; wherfore men
 20 scholde not beleewe suche woordes. Fro þat montayne go
 men to the cytee of **THAURISO** þat was wont to ben
 clept **FAXIS** þat is a full fair cytee + a gret + on of the
 beste þat is in the world for marchandise. þider comen
 24 all marchauntes for to byen auoir de poys and it is
 in the lond of the Emperour of Persie And men seyn þat
 the Emperour taketh more gode in þat cytee for custom of
 marchandise þan doth the ricchest cristene kyng of all his
 28 reme þat lyueth; For the toþt + the custom of his marchantes
 is withouten estymacyoun to ben nombred. Beside þat
 cytee is an hill of salt And of þat salt euery man taketh
 what he wil for to salte with to his nede. þere duellen
 32 many cristene men vndir tribute of Sarrazines. And fro
 þat cytee men passen be many townes + casteþ in goynge
 toward ynde vnto þe cytee of **Sadonye** þat is a .x. iourneyes
 fro Thauriso + it is a full noble cytee + a gret. And þere
 36 duelleth the Emperour of Persie in somer for the contree
 is cold ynow + þere ben gode ryueres berynge schippes.

Only a monk
has been up.

Ayne, Ani.

[1 fol. 63 a]

Having
fallen asleep
on the
slope, the
monk awoke
at the bot-
tom of the
mountain.

An angel
helped him
up.

Tauris.

Soldania.

After go men the weye toward ynde be many iorneyes &
 Cassan. be many contreyes vnto the cytee þat is clept CASSAK þat
 is a full noble cytee & a plentyfous of cornes & wyne
 [1 fol. 63 b] & of all oþer godes. This ¹is the cytee where the .iiij. 4
 kynges metten togedre whan þei wenten to sechen our
 lord in Bethlem to worschipe him & to presente him with
 gold, ensence & myrre. And it is from þat cytee to
 Bethleem .liij. iorneyes. Fro þat cytee men gon to 8
 Geth. an oþer cytee þat is clept Geth þat is a iourneye fro the see
 þat men clepen the gravely see. þat is the beste cytee
 þat the Emperour of Persie hath in all his lond And þei
 clepen flessch þere DABAGO & the wyn VAPA. And the 12
 Christians soon die there. paynemes seyn þat no cristene man may not longe duelle
 ne enduren with the lif in þat cytee, but dyen within
 schort tyme & noman knoweth not the cause. After gon
 men be many cytees & townes & grete contrees þat it were 16
 to longe to tell vnto the cytee of Cornaa þat was wont to
 be so gret þat the walles abouten helden .xxv. myle
 aboute. the walles schewen ȝit, but it is not all enhabited.
 Fro CORNAA go men be many londes & many cytees & 20
 townes vnto the lond of IOB, And þere endeth the lond
 of the Emperour of PERSIE. And ȝif ȝee wole knowe
 the lettres of Persaynes & what names þei han, þei ben
 suche as I last deuysed ȝou, but not in sownynge of here 24
 woordes.

Ch. XVIII. OF THE LOND OF IOB & OF HIS AGE;
 OF THE ARAY OF MEN OF CALDEE; OF
 THE LOND WHERE WOMMEN DUELLE
 WITHOUTEN COMPANYE OF MEN; OF THE
 KNOULECHE & VERTUES OF THE VERRAY
 DYAMAUNT.

AFTER the departyng fro CORMAA men entren into
 The land of Job. þe lond of Iob þat is a full fair contree & a
 plentyfous of all godes, And men clepen þat lond the 28
 Bozrah in Teman. lond of Sweze. In þat lond is the cytee of THEMAN.

Iob was a payneem & he was ARE of Gosra is sone & held þat lond as prynce of that contree & he was so riche þat he knew not the hundred ¹part of his godes. [¹ fol. 64 a]

4 And all þough he were a payneem natheles he serued wel god after his lawe And oure lord toke his seruice to his plesance. And whan he felt in pouerte he was .lxxviij. 3eer of age. And after whan god had preued his

8 pacyence & it was so gret, he broughte him a3en to richness & to heere estate þan he was before. And after þat he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was clept IOBAB And in þat kyngdom

12 he lyuede after .clxx. 3er And so he was of age whan he dyed .ccxlvij. 3eer. In þat lond of Iob þere nys no defaute of no þing þat is nedefuþ to mannes body. þere ben hilles where men geten gret plente of Manna, Manna.

16 in gretter habundance þan in ony other contree. This MANNA is clept bred of aungeles & it is a white þing þat is fuþ swete & right delicyous & more swete þan hony or sugre and it cometh of the dew of heuene þat falleth

20 vpon the herbes in þat contree And it congeleth & becometh all white & swete. And men putten it in medicynes for ryche men to make the Wombe lax & to purge euyþ blode, for it clenseth the blood & putteth

24 out malencolye. This lond of IOB marcheth to the kyngdom of Caldee; This lond of CALDEE is fuþ gret Chaldaea. & the langage of þat contree is more gret in sownynge þan it is in oþer parties bezonde þe see. Men passen

28 to go bezonde be the tour of Babiloyne the grete of the whiche I haue told 3ou before, where þat all the langages weren first chaunged; And þat is a .iiij. iorneyes fro Caldee.

In þat reme ben faire men & þei gon fuþ nobely arrayed

32 in clothes of gold orfrayed ²& apparayled with grete perles & precyous stones fuþ nobely, & the wommen ben right foule & euyþ arrayed & þei gon all bare fote & clothed in euyþ garnementes large wyde but þei ben

36 schorte to the knees & longe sleues down to the feet lych a Monkes frokke & here sleues ben hongyng down to the

Job identi-
fied with
Jobab.

Manna.

Chaldaea.

Men are
fair and
wear fine
garments.
Women are
foul and
poorly
dressed.
[² fol. 64 b]

feet; And þei han gret heer t long hanginge aboute here schuldres. And þei ben blake wommen, foule t hidouse; And trealy as foule as þei ben als euele þei ben. In þat kyngdom of Caldee in a cytee þat is clept Hur 4 dueled Thare Abrahames fader t þere was Abraham born. And þat was in þat tyme þat Nunus was kyng of Babiloyne of Arabye t of Egypt. This Nunus made the cytee of Nynyuee the whiche þat Noe had begonne 8 before t be cause þat Nunus performed it he cleped it Nynyuee after his owne name. þere lyth Thoby the prophete of whom holy writt speketh offe. And fro þat cytee of Hur Abraham departed be the commande- 12 ment of god fro þens after the deth of his fader t ladde with him Sarra his wif t Loth his brotheres sone because þat he hadde no child, And þei wenten to duelle in the lond of CHANAAN in a place þat is clept SYCHEM. And 16 þis loth was he þat was saued whan Sodom t Gomorre t the opere cytees ⁽¹⁾ weren brent t sonken down to helle where þat the dede see is now, as I haue told 30 you before. In þat lond of Caldee þei han here propre 20 langages t here propre lettres, suche as 3ee may see here after. Besyde the lond of Caldee is the lond of AMAZOYNE þat is the lond of FEMYNNE t in þat reme is aH wommen t noman, Noght as summe ¹men seyn 24 þat men mowe not lyue þere, but for because þat the wommen wil not suffre no men amonges hem to ben here souereynes. For sum tyme þer was a kyng in þat contrey t men maryed as in oper contreyes t so befel 28 þat the kyng had werre with hem of SICHIE, the whiche kyng highte COLEPEUS, þat was slayn in bataylle t aH the gode blood of his reme. And whan the queen t aH the othere noble ladyes sawen þat þei weren aH wydewes t þat 32 aH the riaH blood was lost þei armed hem t as creatures out of wytt þei slowen aH the men of the contrey þat weren laft for þei wolden þat aH the wommen weren wydewes as the queen t þei weren. And fro þat tyme hiderwardes 36

(1) þt, C.

Hur.
Ninus
founded
Nineveh.Tobijah
buried
there.Abraham,
Sarra and
Lot went
from Hur
to Sichem.Amazonie
or Feminie.
[1 fol. 65 a]Colopene
killed in
Scythia.All the men
killed by
women.

þei neuere wolden suffren man to dwell amonges hem
 lenger þan .vij. dayes & .vij. nyghtes, Ne þat no child þat
 were male scholde dwell amonges hem lenger þan he were. No boys
allowed.
 4 noryscht & þanne sente to his fader. And whan þei wil
 haue ony companye of man þan þei drawen hem towardes
 the londes marchynge next to hem. And þan þei [haue] ⁽¹⁾
 here loues þat vsen hem & þei duellen with hem an .viij.
 8 dayes or .x. & þanne gon hom azen. And 3if þei haue
 ony knaue child þei kepen it a certeyn tyme & þan senden
 it to the fadir whan he can gon allone & eten be him self
 or ell þei sleen it; And 3if it be a femele þei don away Girls'
breasts
burnt away,
to make
them better
fighters.
 12 þat on pappe with an hote hiren. And 3if it be a
 womman of gret lynage þei don away the left pappe þat
 þei may the better beren a scheeld, And 3if it be a
 womman on fote þei don away the [ri3t] ⁽²⁾ pappe for to
 16 scheten with howe turkeys, For they schote wel with
 howes. In þat lond þei haue a queen þat gouerneth all
 þat lond & all þei ben obeyssant to hire And ^[1 fol. 65 b] always þei
 maken here queen by electioun þat is most worthy in The queen
is elected.
The
Amazons
are great
warriors.
 20 armes. For þei ben right gode werryoures & orped &
 wyse, noble & worthi. And þei gon often tyme in sowl
 to help of oþer kynges in here werres for gold & syluer
 as othere sowdyoures don. And þei meyntenen hemself
 24 right vygouresly. This lond of Amazoyne is an Ile all
 environed with the see saf in .ij. places where ben .ij.
 entrees, And bezonde þat water duellen the men þat ben
 here paramoures & hire loues, where þei gon to solacen
 28 hem whan þei wole. Besyde amazoyne is the lond of
 TARMEGYTE þat is a gret contre & a full delectable And Tarmegite.
 for the godness of the contree kyng Alisandre leet first
 make þere the cytee of Alisandre; And 3it he made .xij.
 32 cytees of the same name; But þat cytee is now clept
 Celsite. And fro þat oþer cost of Caldee toward the Selencia.
 south is Ethiopie a gret contree þat stretcheth to the ende
 of Egypt; Ethiopie is departed in .ij. parties princypall.
 36 And þat is in the est partie & in the meridiounall partie,

⁽¹⁾ Missing, C.⁽²⁾ left, MS.

Mauritania. The whiche partie meridionaH is clept MORETANE. And the folk of þat contree ben blake ynow t more blake þan in the toper partie t þei ben clept mowres. In þat partie is a weH þat in the day it is so cold þat noman may 4 drynke þere offe And in the nyght it is so hoot þat noman may suffre hys hond þere in. And bezonde þat partie toward the south to passe by the see Ocean is a gret lond t a gret contrey, but men may not dueH þere for the 8 feruent brennyng of the sonne, so is it passyng hoot in þat contrey. In Ethiope aH the Ryueres t aH the watres ben trouble t þei ben somdeH salte for the gret hete þat is þere. And the folk of þat contree ben ¹lyghtly dronken 12 t han but litiH appetyt to mete And þei han comounly the flux of the wombe t þei lyuen not longe. In Ethiope ben many dyuerse folk And Ethiope is clept CUSIS. In þat contree ben folk þat han but o foot t þei gon so 16 blyue þat it is meruaylle And the foot is so large þat it schadeweth aH the body azen the sonne Whanne þei wole lye t reste hem. In Ethiope whan the children ben 3onge t lytiH þei ben aH 3alowe And whan þat þei 20 wexen of age þat 3alowness turneth to ben aH blak. In Ethiope is the cytee of Saba t the lond of the whiche on of the .iiij. kynges þat presented oure lord in Bethleem was kyng offe. Fro Ethiope men gon into ynde be 24 manye dyuerse contreyes And men clepen the high ynde EMLAK. And ynde is devyded in .iiij. princypaH parties þat is [ynde] ⁽¹⁾ the more þat is a fuH hoot contree t India major. ynde the less þat is a fuH atempree contrey þat 28 India minor. streccheth to the londe of Mede. And the .iiij. part toward the Septentrion is fuH cold so þat for pure cold t contynueH frost the water becometh CristaH. And vpon tho roches of cristah growen the gode dyamandes 32 þat ben of trouble colour; 3alow CristaH draweth colour lyke oylle And þei ben so harde þat noman may pollysch hem t men clepen hem dyamandes in þat contree t HAMESE in anoþer contree. Othere dyamandes men 36

⁽¹⁾ Missing, C.

fynden in Arabye þat ben not so gode & þei ben more
 broun & more tendre. And oþer dyamandes also men
 fynden in the Ile of Cipre þat ben 3it more tendre & hem
 4 men may wel pollischen; And in the lond of Macedoyne
 men fynden dyamaundes also, But the beste & the moste
 precyious ben in ynde. ¹And men fynden many tyme [1 fol. 66 b]
 harde dyamaundes in a masse þat cometh out of gold whan
 8 men puren it & fynen it out of the myne whan men
 breken þat mass in smale peces. And sum tyme it
 happeneth þat men fynden summe as grete as a pese &
 summe lasse & þei ben als harde as þo of ynde. And all
 12 be it þat men fynden gode dyamandes in ynde, 3it
 natheles men fynden hem more comounly vpon the roches
 in the see & vpon hilles where the myne of gold is; And
 þei growen many to gedre on lytil another gret And per
 16 ben summe of the gretness of a bene & summe als grete
 as an hasell note & þei ben square & poynted of here owne
 kynde bope abouen & benethen withouten worching of
 mannes hond & þei growen togedre male & femele And
 20 þei ben norysscht with the dew of heuene And þei engen-
 dren comounly & bryngen forth smale children þat multi-
 plyen & growen all the 3eer. I haue often tymes assayed
 þat 3if a man kepe hem with a lityl of the roche, &
 24 wete hem with may dew ofte sithes þei schull growe
 eueryche 3eer, & the smale wole wexen grete. For right
 as the fyn perl congeleth and wexeth gret of the dew
 of heuene right so doth the verray dyamand, And right
 28 as the perl of his owne kynde taketh roundness right so
 the dyamand be vertu of god taketh squareness. And
 men schall bere the dyamaund on his left syde for it is
 of grettere vertue þanne þan on the right syde; For the
 32 strengthe of here growynge is toward the north þat is
 the left syde of the world, & the left partie of man is
 whan he turneth his face toward the est. And 3if 3ou lyke
 to knowe the vertues of þe dyamand ²as men may fynden [1 fol. 67 a]
 36 in the lapidarye þat many men knowen noght, I schall
 telle 3ou as þei bezonde the see seyn & affermen, of whom

Diamonds
 from gold
 ore.

They grow
 and multi-
 ply like
 animals.

If watered
 enough,
 they will
 grow.
 Pearls and
 diamonds
 grow from
 dew.

Diamonds
 should be
 worn on the
 left.

aH science t aH philosophie cometh from. He pat bereth
 the dyamand vpon him, it zeueth him hardyness t man-
 hode t it kepeth the lemes of his body hole, It zeueth
 him victorie of his enemyes in plee t in werre 3if 4
 his cause be rightfull, t it kepeth him pat bereth it in
 gode wytt. And it kepeth him fro strif t ryot, fro
 euyH sweuenes, from sorwes t from enchauntementes t
 from fantasyes t illusiouns of wykked spirites. And 3if 8
 ony cursed wycche or enchauntour wolde bewycchen him
 pat bereth the dyamand, aH pat sorwe t mischance schaff
 turne to himself porgH vertue of pat ston And also no
 wylde best dar assaylle the man pat bereth it on him. 12
 Also the dyamand scholde ben 3ouen frely withouten
 coueytynge t withouten byggyng t pan it is of grettere
 vertue. And it maketh a man more strong t more sad
 azenst his enemyes And it heletH him pat is lunatyk t 16
 hem pat the fend pursueth or trauayleth. And 3if
 venym or poyson be brought in presence of the dyamand
 anon it begynneth to wexe moyst t for to swete. pere ben
 also dyamandes in ynde pat ben clept VIOLASTRES for here 20
 colour is liche vyolet or more browne pan the violettes,
 pat ben full harle t full precyous, But 3it sum men
 loue not hem so wel as the opere But in soth to me I
 wolde louen hem als moche as pe opere, For I haue seen 24
 hem assayed. Also pere is a nofer maner of dyamandes
 pat ben als white as cristall but pei ben a lityH more
 trouble t pei ben gode t of gret vertue t aH pei ben
 square t poynted of here owne kynde, And summe 28
 [1 fol. 67 b] ben .vj. squared 1summe .iiij. squared t summe .iiij.
 as nature schapeth hem t perfore whan grete lordes t
 knyghtes gon to sechen worschipe in armes pei beren
 gladly the dyamaund vpon hem. I schal speke a 32
 litiH more of the dyamandes aH pough I tarye my
 matere for a tyme, to pat ende pat pei pat knowen
 hem not be not disceyued be gabberes pat gon be the
 contree pat sellen hem. For whoso wil bye the dyamand, 36
 it is nedefull to him pat he knowe hem be cause pat men

They give
 man
 courage,
 health and
 victory,

protect
 him from
 evil spirits,

and turn
 away
 witchcraft.

They cure
 lunacy and
 demoniac
 possession.

Blue
 diamonds.

White.

Buyers are
 often
 deceived.

counterfeten hem often of cristall þat is 3alow. & of
 SAPHIRES of cytryne colour þat is 3alow also, & of the
 Saphire loupe & of many oper stones; But I tell you theise
 4 contrefetes ben not so harde. And also the poyntes wil
 breken lightly & men may esily pollisschen hem But
 summe werkmē for malice wil not pollisschen hem, to
 þat entent to maken men beleue þat þei may not ben
 8 pollisscht. But men may assaye hem in this manere:
 First schere with hem or write with hem in SAPHIRES in
 cristall or in oper precious stones. After þat men taken
 the ADEMAND þat is the schipmannes ston þat draweth
 12 the nedle to him And men leyn the dyamand vpon the
 Ademand & leyn the nedle before the ademand And 3if
 the dyamand be gode and vertuous, the ademand draweth
 not the nedle to him whils the dyamand is þere present.
 16 And þis is the preef þat þei bezonde the see maken.
 Natheles it befalleth often tyme þat the gode dyamand
 leseth his vertue be synne & for Incontynence of him
 þat bereth it And þanne is it nedful to make it to
 20 recoueren his vertue azen or eĥ it is of litiĥ value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its virtue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; Ch. XIX.
 OF THE DIFFERENCE BETWIX YDOLES &
 SIMULACRES; OF .IIJ. MANER GROWYNGES
 OF PEPPER VPON O TREE; OF THE WELLE
 þAT CHAUN¹GETH HIS ODOUR EUERY HOUR [1 fol. 68 a]
 OF THE DAY, & þAT IS MERUAYLLE.

IN YNDE ben fulh manye dyuerse contrees And it is
 cleped YNDE for a flom þat renneth þorghout the
 contree þat is clept ynde. In þat flome men fynden
 24 ELES of .xxx. fote long & more And the folk þat duellen
 nygh þat water ben of euyĥ colour, grene & 3alow. In
 YNDE & abouten ynde ben mo þan .v. M. Iles gode & grete
 þat men duellen in, withouten þo þat ben inhabitable &

Indus and
its giant
eels.

withouten opere smale Iles. In euery Ile is gret plentee
 of cytees & of townes & of folk with outen nombre, For
 men of ynde han this condicioun of kynde, þat þei neuere
 gon out of here owne contree & þerfore is þer gret multi- 4
 tude of peple, but þei ben not sterynge ne mevable be
 cause þat þei ben in the firste clymat, þat is of SATURNE
 & SATURNE is slough & litiþ mevyng. For he taryeth
 to make his turn be the .xij. signes .xxx. ^{ti} 3eer. And the 8
 mone passeth þorgh the .xij. signes in o moneth. And
 for because þat Saturne is of so late sterynge þerfore the
 folk of þat contree þat ben vnder his clymat han of
 kynde no witt for to meve ne stere to seche strange 12
 places. And in oure contrey is aþ the contrarie, For
 wee ben in the seuenthe clymat þat is of the mone. And
 the mone is of lyghtly mevyng & the mone is planete
 of weye. And for þat skyþ it 3eucth vs witt of kynde 16
 for to meve lyghtly & for to go dyuerse weyes & to sechen
 strange thinges & oper dyuersitees of the world, For the
 mone envyrouneth the erthe more hastily þan any oper
 planete. Also men gon þorgh ynde be many dyuerse 20
 contrees to the gret see OCCEAN And after men fynden
 þere an Ile þat is clept CRUES & þider comen marchantes
 of Venyse & Gene ¹ and of oper marches for to byen
 marchandyses. But þere is so grete hete in þo marches 24
 & namely in þat Ile, þat for the grete distress of the hete
 mennes ballokkes hangen down to here knees for the gret
 dissolucioun of the body. And men of þat contree þat
 knowen the manere lat bynde hem vp or eþ myghte þei 28
 not lyue & anoynt hem with oynementes made þerfore to
 holde hem vp. In þat contree & in Ethiopo & in many
 oper contrees the folk lyggen aþ naked in ryueres &
 watres, men and wommen to gedre, fro vndurne of the 32
 day tiþ it be passed the noon. And þei lyen aþ in the
 water saf the visage for tho gret hete þat þere is. And
 the wommen hauen no schame of the men, but lyon aþ
 togidre, syde to syde, tiþ the hete be past. þere may 36
 men see many foule figure assembled & namely nygh the

Numberless
population
of India.

They stay
at home,
being under
slow
Saturn.

We travel
about, living
under the
quick-
moving
moon.

Hormuz.
[¹ fol. 68 b]

The great
heat.

The people
lie in the
rivers to be
cooler.

gode townes. In þat Ile ben schippes withouten nayles of Iren or bondes for the roches of the Ademandes, for þei ben aȝf fuȝ þere aboute in þat see þat it is merueyle to
 4 speken of. And ȝif a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisschit, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp,
 8 be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þens. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plentee of corn & wyn. And it was wont to ben a gret Ile & a gret
 12 hauene & a good but the see hath gretly wasted it & ouercomen it. The kyng of þat contree was wont to ben so strong & so myghty þat he heeld werre ¹ aȝenst kyng Alisandre. The folk of þat contree han a dyuers
 16 lawe, for summe of hem worschipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentis or the firste þing þat þei meeten at morwen, And summe worschipen symulacres & summe ydoles. But betwene
 20 symulacres & ydoles is a gret difference, For symulacres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of ony best or of ony kyndely thing, & ydoles is an ymage made of lewed witt
 24 of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. hedes, on of man, anoper of an hors or of an ox or of sum oper best þat nowan hath soyn after kyndely disposicioun. And þei þat worschipen
 28 symulacres þei worschipen hem for sum worthi man þat was sumtyme, as hercules & many oper þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddes for þei knowen wel þat þere is a god of kynde
 32 þat made aȝf thinges, the whiche is in heuene. But þei knowen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyall ȝifte of god & perfore þei seyn þat he was wel with god, And for because
 36 þat he was so wel with god perfore þei worschipe him. And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]

Religions of the natives.

Pictures of natural things opposed to monstrosities.

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme & zeueth hete & norisscheth^a thinges vpon erthe
 and for it is of so gret profite ^{pei} knowe wel ^{pat} ^{pat}
 myghte not be, but ^{pat} god loueth it more ^{pan} any o^{per}
 thing And for ^{pat} sky^H god hath ^{zouen} it more gret vertue 4
 in the world; ^{perfore} it is gode resoun as ^{pei} seyn, to
 don it worschipe and reuerence. And so seyn ^{pei} &
 maken here resounes of ¹ o^{per} planetes & of the fuyr
 also, be cause it is so profitable. And of ydoles ^{pei} seyn 8
 also ^{pat} the ox is ^{pe} moste holy best ^{pat} is in erthe & most
 pacyent and most profitable ^{pan} any other, For he doth
 good ynow & he doth non euy^H & ^{pei} knowen wel ^{pat} it
 may not be withouten specy^a grace of god. And ^{perfore} 12
 maken ^{pei} here god of an ox the on part & the o^{per}
 halfondett of a man be cause ^{pat} man is the most noble
 creature in erthe & also for he hath lordschipe abouen a^{ll}
 bestes; ^{perfore} make ^{pei} the halfondel of ydole of a 16
 man vpwardes & the to^{per} half of an ox dounwardes.
 And of serpent^{es} & of o^{per} bestes & dyuerse pinges ^{pat}
^{pei} worschipen ^{pat} ^{pei} meten first at morwe. And ^{pei}
 worschipen also specyally a^{ll} ^{po} ^{pat} ^{pei} han gode 20
 meetynge of, And whan ^{pei} speden wel in here iorneye
 after here meetynge, & namely suche as ^{pei} han preued
 & assayed be experience of longe tyme. For ^{pei} seyn
^{pat} ^{pilke} gode meetynge ne may not come but of the 24
 grace of god And ^{perfore} ^{pei} maken ymages lych to ^{po}
 thinges ^{pat} ^{pei} han belecue j^{nne} for to beholden hem
 & worschipen hem first at morwe, or ^{pei} meeten ony
 contrarious thinges. And ^{pere} ben also sum cristene 28
 men ^{pat} seyn ^{pat} summe bestes han gode meetynge, ^{pat}
 is to seye for to meete with hem first at morwe & summe
 bestes wykked meetynge & ^{pat} ^{pei} han preued ofte tyme
^{pat} the hare hath fu^H euy^H meetynge & swyn & many 32
 o^{per} bestes. And the Sparhawk or o^{per} foules of raveyne
 whan ^{pei} fleen after here praye & take it before men of
 armes, it is a gode signe, And ^{3if} he fayle of takynge his
 praye it is an euy^H signe. And ² also to suche folk it is 36
 an euy^H meetynge of Ravenes. In ^{peise} thinges & in such

[¹ fol. 69 b]Apology
for fire-
worshippers
and idola-
ters.Things that
bring luck
when met
in the
morning.Similar
supersti-
tions among
Christians.Men-at-arms
foretell the
future from
the flight of
birds.[² fol. 70 a]

- opere þer ben many folk þat beleeven because it happeneth
 so oftentyme to fallen after here fantasyes ; And also þere
 ben men ynowe þat han no beleve in hem. And sith
 4 þat cristene men han such beleve, þat ben enformed &
 taught aȝ day be holy doctryne wherejnne þei scholde
 beleve, it is no meruaylle þanne þat the paynemes þat
 han no gode doctryne but only of here nature beleeven
 8 more largely for here symple. And treuly I haue
 seen of paynemes & sarazines þat men clepen AUGURYNES
 þat whan wee ryden in armes in dyuerse contrees vpon
 oure enemyes, be the flyenge of foules þei wolde tell vs
 12 the pronosticaciouns of thinges þat felȝ after And so þei
 diden fuȝ oftentymes & profreden here hedes to wedde,
 but ȝit it wold fallen as þei seyden. But natheles þefore
 scholde nogȝt a man putten his beleve in suche thinges,
 16 but always han fuȝ trust & beleve in god oure souereyn
 lord. This Ile of CHANA the sarazines han wonnen &
 holden, In þat Ile ben many lyouns & many oper wylde
 bestes And þere ben rattes in þat jle als grete as houndes
 20 here And men taken hem with grete mastyfes, for cattes
 may not take hem. In this jle & manye othere men berye
 not no dede mē, for the hete is þere so gret þat in a
 lityȝ tyme the flesch wil consume fro the bones. Fro
 24 þens men gon be see toward ynde þe more to a cytee þat
 men clepen SARCHEE, þat is a fair cytee & a gode & þere
 duellen many cristene men of gode feyth. And þere ben
 manye religious men & namely of mendynantes. After
 28 gon men be see to the lond of lomb, In þat lond ¹ groweth
 the peper in a Forest þat men clepen COMBAR & it
 groweth nowhere eȝ in aȝ the world but in þat Forest
 & þat dureth wel an .xviij. iourneyes in lengȝe. In þat
 32 forest ben .ij. gode cytees, þat on highte FLADRINE &
 þat other ZINGLANTZ And in euery of hem duellen cristene
 men & Iewes gret plentee, For it is a gode contree & a
 plentefous, but þere is ouer meche passynge hete. And
 36 ȝee schuȝ vnderstonde þat the peper groweth in maner as
 doth a wylde vyne þat is planted faste by the trees of þat

Such beliefs
are pardon-
able among
the simple
heathen.

I have heard
augurs
announce
future
events.

Giant rats.

The heat
consumes
dead men's
flesh.

A Christian
city.

[¹ fol. 70 b]

The pepper
forest.

Pepper-
plants
grow like
vines.

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.

Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smell-
ing sap to
gather
pepper in
safety.

wode for to susteynen it by as doth the vyne, And the
fruyt *perof* hangeth in manere as reysynges And the tree
is so thikke charged *pat* it semeth *pat* it wolde breke &
whan it is ripe it is all grene as it were *JUY* beryes & *pan* men 4
kytten hem as men don the vynes & *pan* *pei* putten it
vpon an owven & *pere* it waxeth blak & crisp. And *pere*
is .iiij. maner of *peper* all vpon o tree: Long *peper*, blak 8
peper & white *peper*. The long *peper* men clepen *SOR-*
BOTYN & the blak *peper* is clept *FULFUL*. And the
white *peper* is clept *BANO*. The long *peper* cometh first
whan the lef begynneth to come & it is lyche the chattes
of haseH *pat* cometh before the lef & it hangeth lowe; 12
And after cometh the blake with the lef in manere of
clustres of reys[i]nges all grene; And whan men han
gadred it *pan* cometh the white *pat* is somdeH lasse *pan*
the blake And of *pat* men bryngen but litil in to *pis* 16
[¹ fol. 71 a] ¹ contrees for *pei* bezonden withholden it for himself
because it is better and more attempree in kynde *pan*
the blake, & *perfore* is *per* not so gret plentee as of the
blake. In *pat* contree ben manye manere of *serpentes* 20
& of *oper* *vermyn* for the gret hete of *pe* contree
and of the *peper*. And summe men seyn *pat* whan *pei*
wil gadre the *peper* *pei* maken fuyr & brennen aboute to
make the *serpentes* and the cokedrilles to flee, But saue 24
here grace of all *pat* seyn so, For 3if *pei* brenten abouten,
the trees *pat* beren the *peper* scholden ben brent & it wolde
dryen vp all *pe* vertue, as of ony *oper* þing And *pan* *pei*
diden hemself moche harm; And *pei* scholde neuere 28
quenchen the fuyr. But þus *pei* don: *pei* enoynten here
hondes & here feet [with an oynement] ⁽¹⁾ mad of snayles
& of *oper* thinges made *perfore*, of the whiche the *serpentes*
& the venymous bestes haten & dreden the sauour, & *pat* 32
maketh hem flee before hem be cause of the smelH & *pan*
pei gadren it seurlly ynow & wyndwe[n] ² for *pan* is no drede
of no *vermyn* to come nere hem. Also toward the heed
of *pat* forest is the cytee of *POLOMBE*, And aboue the 36

⁽¹⁾ Missing in C.

² wyndwed, C.

cytee is a grete mountayne þat also is clept **POLOMBE** And
of þat mount the cytee hath his name, And at the foot
of that mount is a fair welle & a gret þat hath odour &
4 sauour of alle spices, And at euery hour of the day he
chaungeth his odour & his sauour dyuersely And whoso
drynketh .iiij. tymes fasting of þat water of þat welle he
is hool of aȝ maner sykeness þat he hath And þei þat
8 duellen þere & drynken often of þat well þei neuere han
sekeness & þei semen aȝ weys ȝonge. I haue dronken
þere of .iiij. or .iiij. sithes & ȝit me thinketh I fare the
better. Sum men clepen it the well of ȝouthe for þei
12 þat often drynken þere of semen aȝweys ȝongly & lyuen
with¹outen sykeness, And men seyn þat that welle cometh
out of *paradys* & þerfore it is so vertuous. Be aȝ þat
contree groweth gode gyngeuere And þerfore thider gon the
16 *marchauntes* for spicerye. In þat lond men worschipen
the Ox for his sympleness & for his mekeness & for the
profite þat cometh of him And þei seyn þat he is the
holiest best in erthe, For hem semeth þat whosoeuere
20 be meke & pacyent he is holy & profitable, for þanne þei
seyn he hath aȝ vertues in him. þei maken the ox to
laboure .viij. ȝeer or .viij. & þan þei ete him. And the
kyng of þat contree hath aȝwey an ox with him And
24 he þat kepeth him hath euery day grete fees & kepeth
euery day his dong & his vryne in .ij. vessel of gold &
bryngen it before here prelate þat þei clepen **ARCHIPROTHE-**
PAPATON. And he bereth it before the kyng & maketh þere
28 ouer a gret blessyng & þan the kyng weteth his hondes
þere in þat þei clepen Gaul & anoynteth his front & his
brest and after he froteth him with the dong and with
the vryne with gret reuerence for to ben fulfild of vertues
32 of the ox & made holy be the vertue of þat holy þing þat
nought is worth. And whan the kyng hath don þanne
don the lordes And after hem here mynystres & oþer men,
ȝif þei may haue ony remenant. In þat contree þei maken
36 ydoles half man half ox And in þo ydoles euyȝ spirites
speken & ȝeuen answeere to men of what is asked hem.

MANDEVILLE.

The
Fountain
of Youth.

I tried it
three or
four times.

[¹ fol. 71 b]

The worship
of oxen.

The pre-
late's duties.

I

Idolatrous
sacrifice.

The burning
of dead
bodies.

Suttee.

[1 fol. 72 a]

A widower
may marry
again.

Before þeise ydoles men sleen here children many tymes
t spryngen the blood vpon the ydoles t so þei maken here
sacrifise. And whan ony man dyeth in the contree þei
brennen his body in name of penance to þat entent þat he 4
suffre no peyne in erthe to ben eten of wormes. And 3if
1 his wif haue no child þei brenne hire with him t seyn þat
it is resoun þat sche make him companye in þat oper
world as sche did in this. But t sche haue children with 8
him þei leten hire lyue with hem to brynge hem vp 3if
sche wole. And 3if þat sche loue more to lyue with here
children þan for to dye with hire husbonde, men holden
hire for fals t cursed ne schee schaft neuer ben loued ne 12
trusted of the peple. And 3if the womman dye before
the husbonde men brennen him with hire 3if þat he
wole And 3if he wil not, noman constreyneth him þere
to, but he may wedde anoper tyme withouten blame or 16
repreef. In þat contree growen many stronge vynes t the
wommen drynken wyn t men not And the wommen
schauen hire berdes t men not.

Ch. XX. OF THE DOMES MADE BE SEYNT THOMAS
HOND; OF DEUOCIOUN t SACRIFICE MADE TO
YDOLES þERE, IN THE CYTEE OF CALAMYE;
AND OF THE PROCESSION IN GOYNGE
ABOUTE THE CYTEE.

The tomb
of St.
Thomas
in Calamin.

His body
was some
time in
Edessa.

FROM þat contree men passen be many marches 20
toward a contree a .x. iourneyes þens þat is
clept MABARON t it is a gret kyngdom t it hath many
faire cytees t townes. In þat kyngdom lith the body of
seynt Thomas the Apostle in flesch t bon in a faire tombe 24
in the cytee of CALAMYE, for þere he was martyred t
buried. But men of Assirie beeren his body in to MESO-
PATAYME in to the cytee of EDISSE And after he was
brought þider azen, And the arm t the hond þat he putte 28
in oure lordes syde whan he appered to him after his

resurrexioun and seyde to him: *NOLI ESSE INCREDULUS
 SED FIDELIS*, is ȝit lyggyng in a vessel withouten the
 tombe. And be þat hond þei maken aȝ here Iuggementes
 4 in the contree, whoso hath right or wrong, For whan þer
 is ony dissencioun betwene ¹.ij. partyes & euery of hem
 meynteneth his cause & seyth þat his cause is rightfuȝ
 And þat oþer seyth the contrarye, þanne bothe partyes
 8 writen here causes in .ij. billes And putten hem in the
 hond of seynt Thomas And anon he casteth a wey the
 bille of the wrong cause & holdeth stille the bille with
 the right cause. And þerfore men comen fro fer contrees
 12 to haue iuggement of doutable causes, And oþer iugge-
 ment vse þei non þere. Also the chirche where seynt
 Thomas lyth is bothe gret & fair & aȝ fuȝ of grette
 SUMULACRÉS & þo ben grette ymages þat þei clepen here
 16 goddes, of the whiche the leste is als gret as .ij. men.
 And amonges þeise oþere þere is a gret ymage more þan
 ony of the oþere þat is aȝ couered with fyn gold &
 precious stones & riche perles And þat ydole is the god
 20 of false cristene þat han reneyed hire feyth And it sytteth
 in a chayere of gold fuȝ nobely arrayed & he hath aboute
 his necke large gyrdles wrought of gold & precious stones
 & perles; & this chirche is fuȝ richely wrought & aȝ ouer
 24 gylt withynne. And to þat ydole gon men on pilgrimage
 als comounly & with als gret deuocioun as cristene men
 gon to seynt Iames or oþer holy pilgrimages. And many
 folk þat comen fro fer londes to seche þat ydole, for the
 28 gret deuocoun þat þei han, þei loken neuere vpward
 but euermore down to the erthe, for drede to see ony thing
 aboute hem þat scholde lette hem of here deuocioun. And
 summe þer ben þat gon on pilgrimage to this ydole þat
 32 beren knyfes in hire hondes þat ben made fuȝ kene &
 scharpe & aȝ weyes as þei gon þei smyten hem self in
 here armes & in here legges ² & in here thyes with many
 hidouse woundes & so þei scheden here blood for loue
 36 of þat ydole And þei seyn þat he is blessed & holy
 þat dyeth so for loue of his god. And oþere þere ben

How his
hand gives
judgment.

[1 fol. 72 b]

Large idols
in his
church.

The god of
renegade
Christians.

Pilgrims
looking
always
towards the
earth.

Pilgrims
that wound
themselves
with knives.

[2 fol. 73 a]

Children
sacrificed.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Juggernaut
car.

[¹ fol. 73 b]

þat leden hire children for to sle to make sacrifice to þat ydole & after þei han slayn hem þei spryngen the blood vpon the ydole. And summe þer ben þat comen fro ferr & in goynge toward this ydole at euery thrydde pas þat þei gon fro here hows, þei knelen & so contynuen til þei come thider. And whan þei comen þere þei taken ensence & oper aromatyk thinges of noble smeþ and sensen the ydole as we wolde don here goddes precieuse body. And so comen folk to worschipe this ydole sum from an hundred myle & summe fro many mo. And before the mynstre of this ydole is a VYUERE in maner of a gret lake full of water And þere in pilgrymes casten gold & syluer, perles & precious stones withouten nombre in stede of offrynges And whan the mynystres of þat chirche neden to maken ony reparacioun of the chirche or of ony of the ydoles, þei taken gold & siluer, perles or precious stones out of the vyuere, to quyten the costages of such þing as þei maken or reparen; so þat no thing is fawty, but anon it schal ben amended. And 3ee schul vnderstonde þat whan [ben] (¹) grete festes & solempnytees of þat ydole, as the dedicacioun of the chirche & the thronynge of the ydole all the contree aboute meten þere to gidere. And þei setten this ydole vpon a chare with gret reuerence, wel arrayed with clothes of gold, of riche clothes of TARTARYE, of CAMACAA & oper precyous clothes, & þei leden him aboute the cytee with gret solemp¹nytee. And before the chare gon first in processioun all the maydenes of the contree .ij. & .ij. togydere full ordynatly, And after the maydenes gon the pilgrymes And summe of hem fallen down vnder the wheles of the chare & lat the chare gon ouer hem, so þat þei ben dede anon. And summe han here armes or here lymes all tobroken & somme the sydes, & all this don þei for loue of hire god in gret devocioun. And hem thinketh þat the more peyne & the more tribulacioun þat þei suffren for loue of here god, the

(¹) Missing, C.

more ioye *pei* schu^{ll} haue in another world And schortly
 to seye *3ou*, *pei* suffren so grete peynes & so harde
 martyrdomes for loue of here ydole *pat* a cristene man
 4 I trowe durst not taken vpon *him* the tenth part the
 peyne for loue of oure lord Ihesu crist. And after I seye
3ou before the chare gon a^{ll} the mynstrelles of the contrey
 withouten nombre with dyuerse instrumentes & *pei* maken
 8 a^{ll} the melodye *pat* *pei* cone. And whan *pei* han gon
 a^{ll} aboute the cytee *panne* *pei* returnen azen to the
 mynstre & putten the ydole azen into his place And
panne for the loue & in worschipe of *pat* ydole and for
 12 the reuerence of the feste *pei* slen hem self a .cc. or
 .ccc. persones with scharpe knyfes, of the whiche *pei*
 bryngen the bodyes before the ydole & *pan* *pei* seyn *pat*
po ben seyntes because *pat* *pei* slown hem self of here
 16 owne gode wille for loue of here ydole. And as men
 here *pat* hadde an holy seynt of his kyn wolde thinke
pat it were to hem an high worschipe, right so hem
 thinketh *pere*, And as men here deuoutly wolde writen
 20 holy seyntes lyfes & here myracles & sewen for here
 canonyzaciouns, right so don *pei* *pere* for hem *pat* sloen
 hemself wilfully for loue of here ydole & seyn *pat* *pei*
 ben ¹glorouse martyres & seyntes & putten hem in here
 24 wrytynges & in here letanyes & avaunten hem gretly on
 to a nother of here holy kynnesmen *pat* so becomen
 seyntes & seyn: I haue mo holy seyntes in my kynrede
pan *pou* in *pin*. And the custome also *pere* is this, *pat*
 28 whan *pei* *pat* han such deuocioun & entent for to sle
 himself for loue of his god, *pei* senden for a^{ll} here
 frendes & han gret plentee of mynstre^{ll} & *pei* gon before
 the ydole ledynge him *pat* wil sle himself for such
 32 deuocioun betwene hem with gret reuerence. And he
 a^{ll} naked hath a ful scharp knyf in his hond & he
 cutteth a gret pece of his flesch & casteth it in the face
 of his ydole seyenge his orysounes, recommendynge him
 36 to his god. And *pan* he smyteth himself & maketh grete
 woundes & depe here & *pere* ti^{ll} he falle doun ded. And

They suffer
more for
their idol
than Chris-
tians would
for Jesus.

Procession
with music.

Many
suicides
in the
minster.

Their
families
are proud
of them.

Their lives
are written
and their
praises
sung, like
those of our
saints.

[¹ fol. 74 a]

The ritual
for killing
one's self
before the
idol.

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole t þan þei
seyn syngynge : holy god behold what thi trewe seruant
hath don for þe, he hath forsaken his wif t his children
t his ricchess t all the godes of the world t his owne lyf 4
for the loue of þe t to make þe sacrifice of his flesch t of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of paradys, for he hath
wel disserued it. And þan þei maken a gret fuyre t 8
brennen the body t þanne euerych of his frendes taken
a quantyte of the assches t kepen hem in stede of
relykes t seyn þat it is holy thing. And þei haue no
drede of no perile whils þei han þo holy assches vpon 12
hem, And putten his name in here letanyes as a seynt.

The ashes
from its
pyre kept
as relics.

Ch. XXI. OF THE EUYLL CUSTOMS VSED IN THE YLE
OF LAMARY, t HOW THE ERTHE AND THE
SEE BEN OF ROWND FORME AND SCHAPP,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 b]

FRO þat contrees go men be the see OCCEAN t be many
dyuerse yles t be many contrees þat were to longe
for to tell of. And a .liij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is full gret þat men
clepen LAMARY. In þat lond is full gret hete t the custom
þere is such þat men t women gon all naked. And þei
scornen whan thei seen ony strange folk goynge clothed 20
And þei seyn þat god made ADAM t EVE all naked And
þat noman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyn þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyn þat þei beleue in god þat formed the
world t þat made ADAM t EVE t all oper þinges. t þei
wedden þere no wyfes, for all the women þere ben 28
comoun t þei forsake noman And þei seyn þei synnen 3if
þei refusen ony man, And so god commanded to ADAM

The
Adamites
of Lamory.

Community
of wives.

t EUE t to aH þat comen of him, whan he seyde : CRESCITE
 ET MULTIPLICAMINI ET REplete TERRAM. And þerfore
 may noman in þat contree seyn : this is my wyf, ne no
 4 womman may seye : this is myn husbonde. And whan
 þei han children þei may zeuen hem to what man þei
 wole þat hath companyed with hem. And also aH the
 lond is comoun, for aH þat a man holdeth o zeer another
 8 man hath it anoper zeer, And euery man taketh what
 part þat him lyketh. And also aH the godes of the lond
 ben comoun, cornes t aH oper þinges, for noþing þere is
 kept in clos ne noþing þere is vndur lok t euery man þere
 12 taketh what he wole withouten any contradiccoun t als
 riche is o man þere as is another. ¹But in þat contree
 þere is a cursed custom, for þei eten more gladly mannes
 flesch þan any oper flesch And 3it is þat contree habundant
 16 of flesch, of fisch, of cornes, of gold t syluer t of aH
 oper godes. Þider gon marchauntes t bryngen with hem
 children to selle to hem of the contree t þei byzen hem And
 3if þei ben fatte þei eten hem anon, And 3if þei ben lene þei
 20 feden hem tiH þei ben fatte t þanne þei eten hem. And
 þei seyn þat it is the best flesch t the swetest of aH the
 world. In þat lond ne in many othere bezonde þat noman
 may see the sterre TRANSMONTANE þat is clept the sterre of
 24 the see, þat is vnmevable t þat is toward the north, þat
 wee clepen the lodesterre. But men seen anoper sterre
 the contrarie to him, þat is toward the south, þat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here t gouerne hem be the lodesterre, right so don
 schipmen bezonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre þat
 is toward the north þat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parceyue þat the lond t the see ben of rownde schapp t
 forme, For the partie of the firmament scheweth in o
 contree þat scheweth not in another contree. And men
 36 may wel preuen be experience t sotyle compassement of
 wytt þat 3if a man fond passages be schippes þat wolde go

The land is
common
property.

[1 fol. 75 a]

Cannibal-
ism.

Little
children
eaten when
fat.

The Polar
star is not
visible
there.

The
Antarctic
star is.

This proves
the earth
to be round.

Circum-
navigation
is possible.

In Bohemia
and further
to the
North, I
have seen
the Polar
star 62
degrees
high.

[¹ fol. 75 b]

To the
South, I
have seen
the Ant-
arctic star
83 degrees
high.

to serchen the world, men myghte go be schippe aH aboute
the world t abouen t benethen, The whiche thing I proue
pus, after þat I haue seyn. For I haue ben toward the
partes of Braban t beholden [in](¹) the ASTROLABRE þat the 4
sterre þat is clept the transmontayne is .liij. degrees high,
And more forþere in ALMAYNE t BEWME it hath .lviiij.
degrees, And more forth toward the ¹parties SEPTEM-
TRIONELES it is .lxij. degrees of hegh̃te t certeyn mynutes, 8
for I self haue mesured it be the Astrolabre. Now schuH
ze knowe þat azen þat TRANSMONTAYNE is the toper sterre
þat is clept ANTARTYKE as I haue seyde before. And þo
.ij. sterres ne meeven neuere, And be hem turneth aH the 12
firmament right as doth a wheel þat turneth be his axiH
tree, So þat þo sterres beren the firmament in .ij. egaH
parties, so þat it hath als mochel abouen as it hath
bonethen. After this I haue gon toward the parties 16
MERIDIONALES, þat is toward the south And I haue founden
þat in lybye men seen first the sterre ANTARTYK. And
so fer I haue gon more forth in þo contrees þat I haue
founde þat sterre more high, so þat toward the high lybye 20
it is .xviij. degrees of hegh̃te t certeyn mynutes, of the
whiche .lx. mynutes maken a degree. After goynge be
see t be londe toward this contree of þat I haue spoke
t to oper yles t londes bezonde þat contree I haue founden 24
the sterre ANTARTYK of .xxxiiij. degrees of hegh̃te t mo
mynutes. And 3if I hadde had companye t schippyng
for to go more bezonde I trowe wel in certeyn þat wee
scholde haue com aH the roundness of the firmament aH 28
aboute. For as I haue seyde 3ou befor the half of the
firmament is betwene þo .ij. sterres, The whiche halfondeH
I haue seyn. And of the toper halfondeH I haue seyn
toward the north vnder the TRANSMONTANE .lxij. degrees 32
t .x. mynutes, And toward the partie MERIDIONALE I haue
[seyn](²) vnder the antartyk .xxxiiij. degrees. t .xvj. mynutes,
And þanne the halfondeH of the firmament in aH ne
holdeth not but .^{xx}ix. degrees. And of þo .^{xx}ix. I haue seen 36

(¹) Missing, C.

(²) been, C.

.lxij. on þat o part t .xxxiiij. on þat oper part þat ben .iiij.^{xx} [1 fol. 76 a]
 t .xv. degrees t nygh the halfondeH of a degree. And so
 þere ne fayleth but þat I haue seen aH the firmament saf
 4 .iiij.^{xx} t .iiij. degrees t þe halfondeH of a degree And þat is
 not the fourthe partie of the firmament, For the .iiij.
 partie of the roundness of the firmament holt .iiij.^{xx} t .x.
 degrees, So þere fayleth but .v. degrees t an half of the
 8 fourthe partie. And also I haue seen the .iiij. parties
 of aH the roundeness of the firmament t more 3it .v.
 degrees t an half, Be the whiche I seye 3ou certeynly, þat
 men may envirowne aH the erthe of aH þe world as wel
 12 vnder as abouen t turnen a3en to his contre þat hadde
 companye t schippyng t conduyt. And aHweys he
 scholde fynde men londes t yles as wel as in this contree,
 For 3ee wyten weH þat þei þat ben toward the antartyk
 16 þei ben streght feet a3en feet of hem þat dwellen vnder
 the TRANSMONTANE also wel as wee t þei þat dwellyn
 vnder vs ben feet a3enst feet. For aH the parties of
 see t of lond han here appositees habitables or trepass-
 20 ables t [yles]⁽¹⁾ of þis half t bezondhalf. And wyteth
 wel þat after þat þat I may parceyue t comprehende the
 londes of PRESTRE IOHN Emperour of Ynde ben vnder
 vs. For in goynge from Scotlond or from Englund toward
 24 Ierusalem men gon vpward always, For oure lond is in the
 lowe partie of the erthe toward the west And the lond of
 PRESTRE IOHN is the lowe partie of the erthe toward
 the Est and han there the day whan wee haue the nyght;
 28 And also high to the contrarie þei han the nyght whan
 wee han the day. For the erthe t the see ben of round
 forme and schapp as I haue seyd befor And þat þat men
 gon vpward ²to o cost, men gon downward to another
 32 cost. Also 3ee haue herd me seye þat IERUSALEM is in
 the myddes of the world t þat may men preuen t schewen
 þere be a spere þat is right into the erthe vpon the hour of
 mydday whan it is EQUINOXIVM, þat scheweth no schadwe
 36 on no syde. And þat it scholde ben in the myddes of

I have
therefore
seen three-
quarters of
the sky.

Doctrine
of the
Antipodists
defended.

Our
Antipodes
are in
Prester
John's
Empire.

[2 fol. 76 b]

In Jeru-
salem, a
spear throws
no shadow
at noon
on the
Equinox,

⁽¹⁾ þei, MS.

The Holy City is as far from the eastern as from the western limit of the earth.

A traveller having searched the world, finally found himself where his own language was spoken.

If he had proceeded further, he would have reached his home, but he went back.

Later on, visiting Norway, he identified the very island.

[1 fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.

the world Dauid wytnesseth it in the psauter where he
seyth: *DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.*
þanne þei þat parten fro þo parties of the west for to
go toward *IERUSALEM*, als many iorneyes as þei gon 4
vpward for to go thider, in als many iorneyes may þei
gon fro *IERUSALEM* vnto oþer confynyes of the super-
ficialtee of the erthe bezonde. And whan men gon
bezonde þo iorneyes toward ynde & to the foreyn yles, 8
all is envyronynge the roundnesse of the erthe & of the
see vnder oure contrees on this half. And þerfore hath it
befallen many tymes of o þing þat I haue herd cownted
whan I was 3ong, how a worthi man departed somtyme 12
from oure contrees for to go serche the world, And so
he passed ynde & the yles bezonde ynde where ben mo
þan .v. M. yles. And so longe he wente be see & lond
& so enviround the world be many seisons, þat he fond 16
an yle where he herde speke his owne langage, callynge
on oxen in the plowgh suche wordes as men speken to
bestes in his owne contree, Where of he hadde gret
meruayle, for he knew not how it myghte be. But I 20
seye þat he had gon so longe be londe & be see, þat he
had envyround all the erthe, þat he was comen azen
envirounynge þat is to seye goynge aboute vnto his owne
marches. & 3if he wolde haue passed forth, ⁽¹⁾ he had 24
founden his contre ¹ and his owne knoueleche. But he
turned azen from þens fro whens he was come fro & so
he loste moche peyneful labour, as himself seyde a gret
while after þat he was comen hom. For it befell after 28
þat he wente in to Norweye and þere tempest of the see
toke him and he arryued in an yle And whan he was in
þat yle he knew wel þat it was the yle where he had
herd speke his owne langage before, & the callynge of 32
oxen at the plowgh, & þat was possible þinge. But how
it semeth to symple men vnlearned þat men ne mowe not
go vnder the erthe & also þat men scholde falle toward
the heuene from vnder. But þat may not be vpon less 36

(1) til, C.

þan wee mowe falle toward heuene fro the erthe where
 wee ben. For fro what *partie* of the erthe þat man dueth
 ouper abouen or benethen it semeth alweys to hem þat
 4 duellen þat þei gon more right þan ony oþer folk And
 right as it semeth to vs þat þei ben vnder vs, right so it
 semeth hem þat wee ben vnder hem. For ȝif a man
 myghte falle fro the erthe vnto the firmament, be grettere
 8 resoun the erthe & the see þat ben so grete & so heuy
 scholde fallen to the firmament, but þat may not be And
 þerfore seith oure lord god: *NON TIMEAS ME QUI SUSPENDI*
TERRAM EX NICHILLO. And all be it þat it be possible
 12 þing þat men may so envyroune all the world, natheles
 of a .M. persones on ne myghte not happen to returnen
 in to his contree. For, for the gretness of the erthe
 & of the see men may go be a .M. and a .M. other
 16 weyes, þat noman cowde redye him perfitey toward the
 parties þat he cam fro, but ȝif it were be aventure &
 happ or be the grace of god. For the erthe ¹is full
 large & full gret & holt in roundness & aboute envyroun
 20 be abouen & be benethen .xx. M.CCCC. & .xxv. myles,
 after the opynyoun of olde wise astronomeres. And
 here seyenges I repreue nought, But after my lytyll wytt
 it semeth me, sauynge here reuerence, þat it is more. And
 24 for to haue better vndirstondynge I seye þus: Be þer
 ymagyned a figure þat hath a gret compas & aboute the
 poynt of the gret compas þat is clept the centre be made
 another litiþ compas. þan after be the gret compas
 28 devised be lynes in manye parties And þat all the lynes
 meeten at the centre, so þat in as many parties as the
 grete compas schal be departed, in als manye schall be
 departed the litiþ þat is aboute the centre, all be it
 32 þat the spaces ben lesse. Now þanne, be the gret compas
 represented for the firmament And the litiþ compas
 represented for the erthe. Now þanne, the firmament is
 deuysed be Astronomeres in .xij. signes and euery signe
 36 is deuysed in .xxx. degrees, þat is .CCC. & .lx. degrees
 þat the firmament hath a bouen. Also be the erthe

Each nation
imagines
itself to
stand
upright, and
all others to
go topsy
turvy.

The
difficulty
in a voyage
round the
earth is to
find one's
way back.

[fol. 77 b]

The earth's
circumfer-
ence is
20,425 miles.

The celestial
and terres-
trial circles
are divided
into 360
degrees.

One terres-
trial degree
is 600
furlongs.

The round-
ness of the
earth is
31,500
miles.

The lands
of the
extreme
West lie
outside the
climates.

[1 fol. 78 a]

deuysed in als many parties as the firmament & lat euery
partye answer to a degree of the firmament. And
wyteth it wel þat after the Auctoures of Astronome
.DC. furlonges of erthe answeren to a degree of the 4
firmament And þo ben ^{xx}.iiij. .vij. Mit. & .iiij. furlonges,
Now be þat here multiplyed be .CCC. sithes & .lx. & þan
þei ben .xxxj. M^t. & .DC. myles, euery of .viij. furlonges,
after myles of oure contree. So moche hath the erthe in 8
roundness & of heghte enviroun after myn opynyoun &
myn vndirstondynge. And ȝee schuſ vndirstonde þat after
the opynyoun of olde wise ¹Philosophres & Astronomeres
oure contree ne Ireland ne Wales ne Scotlond ne Norweye 12
ne the oper yles costynge to hem ne ben not in the
superficyalte cownted abouen the erthe, as it scheweth
be all the bokes of Astronome. For the superficialtee
of the erthe is departed in .vij. parties for the .vij. 16
planetes And þo parties ben clept clymates. And oure
parties be not of the .vij. clymates, for þei ben de-
scendynge toward the west betwene high toward the
roundness of the world, & pere ben the yles of ynde, 20
And þei ben aȝenst vs þat ben in the lowe contree,
& the .vij. clymates strecchen hem envirounynge the
world.

Ch. XXII. OF THE PALAYS OF THE KYNG OF THE YLE
OF IAUUA; OF THE TREES þAT BEREN MELE,
HONY, WYN & VENYM, & OF OTHERE
MERUAYLLES & CUSTOMS VSED IN THE
YLES MARCHINGE þERE ABOUTEN.

The people
of Cinnabar
are tattooed.

BESYDE þat yle þat I haue spoken of pere is another 24
yle þat is clept SUMOBOR þat is a gret yle & the
kyng þereof is right myghty. The folk of þat yle maken
hem alweys to ben marked in the visage with an hote
yren bothe men and women for gret nobless, for to ben 28

knowen from oper folk, for þei holden hemself most noble
 & most worthi of all the world. And þei han werre
 allweys with the folk þat gon all naked. And faste besyde
 4 is another yle þat is clept BETEMGA þat is a gode yle & a
 plentyfous. And many oper yles ben þere aboute where
 þere ben many of dyuerse folk of the whiche it were to
 longe to speke of all. But fast besyde þat yle for to passe
 8 he see is a gret yle & a gret contree þat men clepen IAVA
 & it is nygh .ij. M. myle in circuyt. And the kyng of þat
 contree is a full gret lord & a riche & a myghty And
 hath vnder him .vij. oper kynges of .vij. oper yles abouten
 12 hym. ¹This yle is full wel enhabyted & full wel manned,
 þere growen all maner of spicerie more plentyfouslich
 þan in ony oper contree, As of gyngeuere, clowegylfres,
 canell, zedewall, notemuges & maces. And wyteth wel
 16 þat the notemuge bereth the maces, For right as the note
 of the haseh hath an husk withouten, þat the note is
 closed in til it be ripe & after falleth out, right so it is of
 the notemuge & of the maces. Manye oper spices & many
 20 oper godes growen in þat yle, For of all þing is þere
 plentee saf only of wyn. But þere is gold & siluer gret
 plentee. And the kyng of þat contre hath a paleys full
 noble & full merueyllous & more riche þan ony in the
 24 world, For all the degrez to gon vp in to halles & chambres
 ben on of gold, anoper of syluer. And also the paumentes
 of halles & chambres ben all square on of gold & anoper of
 syluer & alle the walles withinne ben couered with gold
 28 & syluer in fyn plates. And in þo plates ben stories &
 batayles of knyghtes enleved & the crounes & the cercles
 abouten here hedes ben made of precious stones & riche
 perles & grete. And the halles & the chambres of the
 32 palays ben all couered withinne with gold & syluer, so
 þat noman wolde trowe the richness of þat palays but he
 had seen it. And witeth wel þat the kyng of þat yle is
 so myghty þat he hath many tymes ouercomen the grete
 36 CANE of CATHAY in bataylle, þat is the most gret
 Emperour þat is vnder the firmament ouer bezonde the

Java is
powerful,

[¹ fol. 78 b]

and rich
in spices.

Mace is the
husk of
nutmeg.

The steps
and floors of
the king's
palace are
gold and
silver.

Figures
embossed
on the walls.

Wars
between the
king of
Java and
the Great
Chan.

see or on this half. For þei han had oftentyne werre
betwene hem, because þat the grete CANE wolde constrey-
[¹ fol. 79 a] ¹nen him to holden his lond of him, but þat other at aȝ
tymes defendeth him wel aȝenst him. After þat yle in 4
goynges be see men fynden another yle gode & gret þat
men clepen **PATHEEN**, þat is a gret kyngdom full of faire
cytees & full of townes. In þat lond growen trees þat
beren mele wherof men maken gode bred & white & of 8
gode sauour And it semeth as it were of whete, but it is
not allynges of such sauour. And þere ben oper trees
þat beren hony gode & swete And oper trees þat beren
venym aȝenst the whiche þere is no medicyne but [on] 12
And þat is to taken here propre leues & stampe hem &
tempere him with water & þan drynke it And eȝ he schaff
dye, for triacle wil not avaylle ne non oper medicyne.
Of this venym the Iewes had let sechen of on of here 16
frendes for to enpoysone aȝ cristiautee as I haue herd
hem seye in here confessioun before here dyenge. But
thanked be aȝ myȝhty god þei fayleden of hire purpos
but aȝweys þei maken gret mortalitee of poeple. And 20
oper trees þer ben also þat beren wyn of noble sentement.
And ȝif ȝou lyke to here how the mele cometh out of the
trees I schaff seye ȝou. Men hewen the trees with an
hachet aȝ aboute the fote of the tree tiȝ þat the bark 24
be perced in many parties & þan cometh out þerof a
thikke lykour, the whiche þei resceyuen in vesselles &
dryen it at the hete of the sonne. And þan þei han it to
a mylle to grynde And it ² becometh faire mele & white. 28
And the hony & the wyn & the venym ben drawen out of
oper trees in the same manere & put in vesselles for to
kepe. In þat yle is a ded see þat is a lake þat hath no
ground And ȝif ony thing falle in to þat lake it schaff 32
neuere comen vp aȝen. In þat lake growen reedes þat ben
cannes þat þei clepen **THABY** þat ben ^{ti}.xxx. fadme long
And of þeise cannes men maken faire houses. And þer
ben oper canes þat ben not so longe þat growen nere the 36
lond & han so longe rotes þat duren wel a .iiij. quarteres of

Pathen,
where flour,
honey, and
poison grow
on trees.

Homeo-
pathy.

Attempt of
the Jews to
poison
Christ-
endom.

A gum
oozes from
holes in the
barks, and
is ground
into flour.

[² fol. 79 b]

Honey,
poison and
wine exude
in the same
way.

Long canes.

a furlong ore more. And at the knottes of þo rotes men
 fynden precious stones þat han gret vertues And he þat
 bereth ony of hem vpon him, yren ne steel ne may not
 4 hurt him ne drawe no blod vpon him And perfore þei þat
 han þo stones vpon hem fighten full hardly bothe on see &
 lond For men may not harmen [hem] on no partye. And
 perfore þei þat knowen the manere & schuff fighte with
 8 hem þei schoten to hem arwes & quarelles withouten yren
 or steel & so þei hurten hem & sleen hem. And also of
 þo cannes þei maken houses and schippes & oper thinges
 as wee han here makynge houses and schippes of oke or of
 12 ony oper trees. And deme noman þat I seye it but for a
 truffull, for I haue seen of þo cannes with myn owne
 eyzen full many tymes lyggyng vpon the Ryuere of þat
 lake, of the whiche .xx. of oure felowes ne myghten not
 16 liften vp ne heren on to the erthe. After this ¹yle men
 gon be see to anoper yle þat is clept CALONAK & it is a
 fair lond & a plentiful of godes. And the kyng of þat
 contrey hath als many wyfes as he wole For he maketh
 20 serche all the contree to geten him the fairest maydens
 þat may ben founde & maketh hem to ben brought before
 him And he taketh on o nyght & anoper a noper nyght &
 so forth continually sewyng, so þat he hath a .M. wyfes
 24 or mo. And he liggeth neuer but o nyght with on of
 hem & anoper nyght with a noper, but 3if þat on happene
 to ben more lusty to his plesance þan another. And
 perfore the kyng geteth full many children, sumtyme an
 28 .C. sumtyme an .CC. & sumtyme mo. And he hath also
 into a .xiiij. Mit Olifauntz or mo, þat he maketh for to
 ben brought vp amonges his vileynes be all his townes.
 For in cas þat he had ony werre azenst ony oper kyng
 32 aboute him þanne [he] maketh certeyn men of arnes for
 to gon vp in to the castelles of tree made for the werre
 þat craftylly ben sett vpon the Olifantes bakkes, for to
 fyghten azen hire enemyes, & so don oper kynges þere
 36 aboute. For the maner of werre is not pere as it is here

Precious
stones found
on the roots
of canes.

Neither iron
nor steel
can hurt
those that
wear them.

I have seen
giant canes
with my
own eyes.

[1 fol. 80 a]

The king of
Calonak has
more than
a thousand
wives.

He has as
many as two
hundred
children,
and 14,000
tame
elephants.

Castles put
on elephants
in war time.

l. 31, þat repeated, C.

or in oþer contrees, ne the ordynance of werre nouper. And men clepen the Olifantes WARKES. And in þat yle pere is a gret meruayle more to speke of þan in ony oþer partie of the world: For aȝ manere of fissches þat ben 4
 pere in the see abouten hem comen ones in the ȝeer eche
 1 manere of dyuerse fissches, on maner of kynde after other, t þei casten hem self to the see banke of þat yle, so gret plentee t multitude þat noman may vnnethe see but fissch 8
 t pere þei abyden .iiij. dayes and euery man of the contree taketh of hem als many as him lyketh, And after þat maner of fissch after the thridde day departeth t goth into the see. And after hem comen another multitude of 12
 fyssch of anoper kynde t don in the same maner as the firste diden oþer .iiij. dayes. And after hem anoper tiȝ aȝ the dyuerse maner of fisshes han ben pere t þat men han taken of hem þat hem lyketh. And noman knoweth 16
 the cause wherfore it may ben, But þei of the contree seyn þat it is for to do reuerence to here kyng þat is the most worthi kyng þat is in the world as þei seyn, be cause þat he fulfilleth the commandement þat god bad to 20
 ADAM t EVE whan god seyde: CRESCITE ET MULTIPLICAMINI ET REplete TERRAM. And for because þat he multiplieth so the world with children perfore god sendeth him so the fissches of dyuerse kyndes of aȝ þat ben in 24
 the see, to taken at his wille for him t aȝ his peple. And perfore aȝ þe fissches of the see comen to maken him homage as the most noble t excellent kyng of the world t þat is best beloued with god als þei seyn. I knowe not 28
 the resoun whi it is but god knoweth. But this me semeth 2 is the moste merueylle þat euere I saugh, For
 this mervayle is aȝenst kynde t not with kynde, þat the fisshes þat han fredom to enviroun aȝ the costes of the 32
 see at here owne list comen of hire owne wiȝ to profren hem to the deth withouten constreynyng of man. And perfore I am syker þat this may not ben withouten a gret tokene. pere ben also in þat contree a kynde of SNAYLES 36
 þat ben so grete þat many persones may loggen hem in

Each species of fish comes to land once a year.
 [1 fol. 80 b]

They stay three days, till every man has plenty.

Each species of fish does the same for three days.

The natives believe that the fishes honour their king for reproducing his kind.

[2 fol. 81 a]

This miracle is against nature.

- hire schelles, as men wolde don in a lityll hous, And
oper snayles *pere* ben *pat* ben full grete, but not so huge
as the oper. And of peise snayles & of gret white
4 wormes *pat* han blake herdes *pat* ben als grete as a mannes
thigh & somme lesse as grete wormes *pat* men fynden *pere*
in wodes men maken Vyaunde Riaht for the kyng & for
oper grete lordes. And 3if a man *pat* is maryed dye in
8 *pat* contree, men buryen his wif with him aht quyk, For
men seyn *pere* *pat* it is resoun *pat* sche make him com-
panye in *pat* oper world as sche did in this. From *pat*
contree men gon be the see ocean be an yle *pat* is clept
12 **Caffolos.** Men of *pat* contree whan here frendes ben
seke *pei* hangen hem vpon trees & seyn *pat* it is better *pat*
briddes *pat* ben Angeles of god eten hem þan the foule
wormes of the erthe. From *pat* yle men gon to another
16 yle where the folk ben of full cursed kynde for *pei* norys-
schen ¹ grete dogges & techen hem to strangle here frendes
whan *pei* ben syke, for *pei* wil nought *pat* *pei* dyen of
kyndely deth, for *pei* seyn *pat* *pei* scholde suffren to
20 gret peyne 3if *pei* abyden to dyen be hemself as nature
wolde. & whan *pei* ben þus enstrangled *pei* eten here
flesch in stede of venysoun. Afterward men gon be
many yles be see vnto an yle *pat* men clepen **MILKE** &
24 *pere* is a full cursed peple for *pei* delyten in nothing more
þan for to figheten and to sle men And *pei* drynken
gladlyest mannes blood the whiche *pei* clepen **DIEU**, And
the mo men *pat* a man may slee, the more worschipe he
28 hath amonges hem. And 3if .ij. persones ben at debate
& perauenture ben accorded be here frendes or be sum of
here alliance, it behoueth *pat* euery of hem *pat* schruht
ben accorded drynke of operes blood, And eft the accord
32 ne the alliance is noght worth ne it schaft not be no
repref to him to breke the alliance & the acord, but
3if euery of hem drynke of operes blood. & from *pat*
yle men gon be see from yle to yle vnto an yle *pat* is
36 clept **TRACODA**, where the folk of *pat* contree ben as
bestes & vnresonable & duellen in caves *pat* *pei* maken
MANDEVILLE.

The shells
of snails are
large enough
to hold
several
people.

Large white
worms
supply meat
for a king.

Widows are
buried alive
with their
dead
husbands.

In Caffo, the
sick are
hanged, as
food for
birds, who
are angels
from
heaven.

Elsewhere,
dogs are
trained to
strangle the
sick, to save
them from
pain.

[¹ fol. 81 b]

In Milke,
human
blood is
drunk.

Treaties are
sanctified
by the
drinking
of blood.

In Tracoda
are cave-
dwellers,
who hiss
like snakes.

K

in the erthe for þei haue no wytt to maken hem houses.
 And whan þei seen ony men passynge porgh here contrees
 þei hyden hem in here caves. And þei eten flessch of
 [1 fol. 82 a] serpentis & þei eten but lityll & þei speken nought¹ but 4
 þei hissen as serpentis don And þei sette no prys be
 The precious stone Tracodoun has 40 colouris.
 non aveer ne ricchess, but only of a precyous ston þat is
 amonges hem þat is of .lx. colouris; And for the name of
 the yle þei clepen it TRACODOUN. And þei louen more þat 8
 ston þan ony thing ell And ȝit thei knowe not the vertue
 þereof but þei coueyten it & louen it only for the beautee.
 After þat yle men gon be the see ocean be many yles
 vnto an yle þat is clept NACUMERA þat is a gret yle & 12
 good & fayr. And it is in kompas aboute more þan a .M.
 myle & all the men & wommen of þat yle han houndes
 hedes and þei ben clept CANOPHOLOS & þei ben full
 resonable & of gode vnderstondynge, saf þat þei wor- 16
 schipen an ox for here god. And also euerych of hem
 bereth an ox of gold or of syluer in his forhed in tokene
 þat þei louen wel here god. And þei gon all naked
 saf a lityll clout þat þei coueren with here knees & hire 20
 membres. þei ben grete folk & wel fyghtynge & þei han
 a gret targe þat couereth all the body & a spere in here
 hond to fyghte with. And ȝif þei taken ony man in
 bataylle anon þei eten him. The kyng of þat yle is full 24
 riche & full myghty & right deuout after his lawe And
 he hath abouten his nekke .ccc. perles oryent gode &
 grete & knotted as PATER NOSTRES here of Amber. ² And
 in maner as wee seyn oure PATER NOSTRE & oure AUE 28
 MARIA, cowntyng the PATER NOSTRES, right so this kyng
 seyth every day deuoutly .ccc. preyeris to his god or þat
 he ete. And he bereth also aboute his nekke a RUBYE
 oryent noble & fyn þat is a fote of lengthe & fyve fyngres 32
 large. And whan þei chesen here kyng þei taken him
 þat rubye to beren in his hond And so þei leden him
 rydynge all abouten the cytee And fro þens fromward
 þei ben all obeyssant to him. And þat rubye he schaff 36
 here allwey aboute his nekke, For ȝif he hadde not þat

In Nacu-
mera live
the Cyno-
cephali.

They
worship
an ox.

Their loin-
clothes
and
weapons.

How their
king tells
his beads.

[2 fol. 82 b]

The royal
ruby a foot
long.

rubye vpon him men wolde not holden him for kyng.
 The grette CANE of CATHAY hath gretly coueyted pat
 RUBYE but he myghte neuer han it for werre ne for no
 4 maner of godes. This kyng is so rightfuH t of equityte Robbery
 in his doomes pat men may go sykerlych porghout all his unknown
 contree t bere with him what him list, pat noman schaff there.
 ben hardy to robben him, And 3if he were, the kyng
 8 wolde iustifye[n] anon. Fro this lond men gon to anoþer
 yle pat is clept SILHA t it is weH a .Dccc. myles aboute. Silha or
 In pat lond is fuH mocheH wast, for it is fuH of serpentes Ceylon.
 of dragouns t of COKADRILLES pat noman dar duelle
 12 pere. þeise COCODRILLES ben serpentes 3alowe t rayed The
 abouen t han .iiij. feet t schorte thyes t grette nayles as crocodiles.
 clees or talouns. ¹ And pere ben somme pat han .v. fadme [1 fol. 83 a]
 in lengthe t summe of .vj. t of .viiij. t of .x. And
 16 whan þei gon be places pat ben grauelly, it semeth as
 pough men hadde drawn a gret tree porgh the grauelly
 place. And pere ben also many wyld bestes t namelych
 of OLYFAUNTES. In pat yle is a gret mountayne t in
 20 mydd place of the mount is a gret lake in a fuH faire
 pleynd t pere is gret plente of water. And þei of the The lake
 contree seyn pat ADAM t EVE wepten vpon pat mount filled with
 an .c. 3eer whan þei weren dryuen out of paradys And Adam and
 24 pat water þei seyn is of here teres, For so moche water Eve's tears.
 þei wepten pat made the forseyd lake. And in the botme Precious
 of pat lake men fynden many precious stones t grette stones at its
 perles. In pat lake growen many reedes t grette cannes bottom.
 28 And pere withjnnne ben many COCODRILLES t serpentes t
 grette waterleches. And the kyng of pat contree ones
 euery 3eer 3eueth leue to pore men to gon in to the lake The poor
 to gadre hem precyous stones t perles be weye of almess gather the
 32 for the loue of god pat made ADAM. And all the 3eer stones.
 men fynde ynowe. And for the vermyn pat is withjnnne They anoint
 þei anoynte here armes t here thyes t legges with an their bodies
 oynement made of a ping pat is clept LYMONS pat is a against
 36 manere of fruyt lych smale pesen, And panne haue þei venomous
 beasts.

l. 8, iustified, C.

no drede of no Cocodrilles ne of non oper venymous
 [1 fol. 83 b] vermyn. This water ¹renneth flowynge & ebbynge be a
 syde of the moūntayne & in pat ryuer men fynden
 precious stones & perles gret plentee. And men of pat 4
 yle seyn comounly pat the serpentes & the wilde bestes
 of pat contree ne wil not don non harm ne touchen with
 euyh no strange man pat entreth in to pat contree, but
 only to men pat ben born of the same contree. In pat 8
 contree & opere pere abouten pere ben wylde gees pat han
 .ij. hedes And pere ben lyouns all white & als grete as
 [Two-headed geese and white lions.] oxen & many othere dyuerse bestes & foules also pat be
 not seyn amonges vs. And witeth wel pat in pat contree 12
 & in oper yles pere abouten the see is so high pat it
 semeth as pough it henge at the clowdes & pat it wolde
 [The sea hangs from the clouds.] coueren all the world; And pat is gret meruaylle pat it
 myghte be so, saf only the wiht of god, pat the eyr sus- 16
 teyneth it. And perfore seyth Dauid in the psautere:
 MIRABILES ELACIONES MARIS.

Ch. XXIII. HOW MEN KNOWEN BE THE YDOLE, ³IF THE
 SIKE SCHALL DYE OR NON; OF FOLK OF
 DYUERSE SCHAP AND MERUEYLOUSLY DIS-
 FIGURED, AND OF THE MONKES PAT ³EUEN
 HIRE RELEEF TO BABEWYNES, APES & MAR-
 MESETTES & TO OPER BESTES.

FROM pat yle in goynge be see toward the south is
 anoper gret yle pat is clept DONDUN. In pat yle 20
 ben folk of dyuerse kyndes so pat the fader eteth the
 [In Dondyn one relative eats another.] sone, the sone the fader, the husbonde the wif & the wif
 the husbonde. And 3if it so befalle pat the fader or
 [2 fol. 84 a] moder ²or ony of here frendes ben seke anon the sone 24
 goth to the prest of here lawe & preyeth him to aske the
 [The idols are consulted about diseases.] ydole 3if his fader or moder or frend schaff dye on pat
 euyh or non. And pan the prest & the sone gon togydere

before the ydole & knelen full deuoutly & asken of the
 ydole here demande. And 3if the deuyH þat is withinne
 answeere þat he schaff lyue þei kepen him wel, And 3if
 4 he seye þat he schaff dye þan the prest goth with the
 sone with the wif of him þat is seek & þei putten here
 hondes vpon his mouth & stoppen his breth & so þei sleen
 him. And after þat þei choppen all the body in smale
 8 peces & preyen all his frendes to comen & eten of him The funeral
feast.
 þat is ded & þei senden for all the mynstrall of the
 contree & maken a solempne feste. And whan þei han
 eten the flesch þei taken the bones & buryen hem &
 12 syngen & maken gret melodye. And alle þo þat ben of
 his kyn or pretenden hem to ben his frendes, & þei come
 not to þat feste þei ben repreued for euere more & schamed
 & maken gret doel, for neuere after schult þei ben holden
 16 as frendes. And þei seyn also þat men eten here flesch
 for to delyueren hem out of peyne, For 3if the wormes of
 the erthe eten hem the soule scholde suffre gret peyne as The human
body should
not feed
worme.
 þei seyn & namely whan the flesch is tendre & megre
 20 þanne seyn here frendes þat þei don gret synne to leten
 hem haue so long langure to suffre so moche peyne
 withoute resoun. And whan þei fynde the flessch fatte
 þan þei seyn þat it is wel don to senden hem sone to
 24 paradys & þat þei haue not suffred him to longe t[o] endure
 in peyne. The kyng of this yle is a ful gret lord & a
 myghty & hath vnder him .liiij. grete yles þat zeuen
 tribute to him. And in euerych of theise yles is a kyng
 28 crowned & all ben obeyssant to þat kyng And he hath in
 þo yles many dyuerse folk. In on of þeise yles ben folk
 of gret stature as geauntes & þei ben hidouse for to loke One-eyed
giants.
 vpon & þei han but on eye & þat is in the myddyH of the
 32 front & þei eten no þing but raw flesch & raw fyssch.
 And in anoper yle toward the south duellen folk of foul
 stature & of cursed kynde, þat han non hedes & here eyen
 ben in here scholdres And here mouth is croked as an Headless
men with
crooked
mouths;
 36 hors schoo & þat is in the myddes of here brest. And in

l. 24, te, C.

others with
mouths
behind their
backs.
Noseless
men.

anoper yle also ben folk þat han non hedes t here eyen
 t here mouth ben behynde in here schuldres. And in
 anoper yle ben folk þat han the face aH platt aH pleyn
 withouten nese t withouten mouth, but þei han .ij. smale 4
 holes aH rounde in stede of hire eyen t hire mouth is
 platt also withouten lippes. And in anoper yle ben folk

[1 fol. 85 a]

Faces
covered by
the upper
lip.

of foul fasceoun t schapp ¹ þat han the lippe aboue the
 mouth so gret þat whan þei slepen in the sonne þei 8
 keueren aH the face with þat lippe. And in anoper yle
 þer ben lityH folk as dwergHes t þei ben to so meche as
 the PYGMEYES t þei han no mouth, but in stede of hire
 mouth þei han a lytyH round hole. And whan þei schuH 12
 eten or drynken þei taken þorgh a pipe or a penne or
 such a þing and sowken it in, for þei han no tonge
 t þerfore þei speke not, but þei maken a maner of hiss-
 ynge as a nedder doth t þei maken signes on to anoper 16
 as monkes don, be the whiche euery of hem vnderstondeth

Ears hang-
ing down
to the
knees.
Horse-
footed
people.

oper. And in anoper yle ben folk þat han grete eres t
 longe, þat hangen down to here knees. And in anoper
 yle ben folk þat han hors feet t þei ben stronge t myghty 20
 and swift renneres for þei taken wylde bestes with ren-
 nyng t eten hem. And in anoper yle ben folk þat gon
 vpon hire hondes t on hire feet as bestes t þei ben aH
 skynned t fedred t þei wole lepen as lightly into trees t 24
 fro tree to tree as it were squyrelles or apes. And in
 anoper yle ben folk þat ben bothe man t womman t þei
 han kynde of þat on t of þat oper t þei han but o pappe
 on the o syde t on þat oper non And þei han membres 28
 of generacioun of man t womman t þei vsen bothe whan
 hem list ones þat on t anoper tyme þat oper. And þei
 geten ² children whan þei vsen the membre of man t þei
 bere children whan þei vsen the membre of womman. 32
 And in anoper yle ben folk þat gon aH weys vpon here
 knees ful meruey[1]lously ⁽¹⁾ t at euery pas þat þei gon it
 semeth that þei wolde falle t þei han in euery foot .viij.
 toos. Many oper dyuerse folk of dyuerse natures ben pere 36

[2 fol. 85 b]

People that
move on
their
knees.

(1) merueyslously, C.

in oper yles abouten, of the whiche it were to longe to
 tell & perfore I passe ouer schortly. From peise yles in
 passynge be the see ocean toward the est be many
 4 iourneyes men fynden a gret contree & a gret kyngdom Kingdom of
Manoy.
 pat men clepen MANCY & pat is in ynde the more. And
 it is the beste lond & on the fairest pat may ben in all
 the world & the most delectable & the most plentifulous of
 8 all godes pat is in power of man. In pat lond dwellen
 many cristeno men & sarrazynes, for it is A gode contree
 & a gret And pere ben june mo pan .ij. M. grete cytees
 & riche withouten oper grete townes. And pere is more
 12 plentee of peple pere pan in any oper partie of ynde for
 the bountee of the contree. In pat contree is no nedy man
 ne non pat goth on beggyng. And pei ben full faire
 folk, but pei ben all pale And the men han thynne
 16 berdes & fewe heres, but pei ben longe; But vneth hath
 any man passynge .l. heres in his berd & on heer sitt
 here, anoper pere, as the berd of a lyberd or of a catt.
 In pat lond ben many fairere wommen pan in any oper
 20 contree bezonde the see And perfore ¹ men clepen pat lond [1 fol. 86 a]
 ALBANYE because pat the folk ben white. And the chief
 cytee of that contree is clept LATORYN & it is a iourneye The capital.
 from the see And it is moche more pan PARYS. In pat
 24 cytee is a gret ryuere berynge schippes pat gon to alle the
 costes in the see. No cytee of the world is so wel stored
 of schippes as is pat And all po of the cytee & of the
 contre [worschipen] ⁽¹⁾ ydoles. In pat contree ben double
 28 sithes more [bridde pan] ben here: pere ben white gees White and
crested
geese.
 rede aboute the nekke & pei han a gret crest as a cokkes
 comb vpon hire hedes And pei ben meche more pere pan
 pei ben here & men byen hem pere all quykk right gret
 32 chepe. And pere is gret plentee of neddres of whom Adders are
a great
delicacy.
 men maken grete festes & eten hem at grete sollempnytees,
 And he pat maketh pere a feste, be it neuere so costifous
 & he haue no neddres he hath no thank for his trauaylle.

(¹) Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees þere ben in þat contree & men han gret
 plentee & gret chep of all wyne & vitailles. In þat
 contree ben manye chirches of religious men & of here
 lawe And in þo chirches ben ydoles als grete as geauntes 4
 And to theise ydoles þei zeuen to ete at grete festyfull
 dayes in this manere: þei bryngen before hem mete all
 soden, als hoot as þei comen fro the fuyr & þei leten the
 smoke gon vp towardes the ydoles And þan þei seyn þat 8
 the ydoles han eten & þan the religious men eten the
 mete afterwarde. In þat contree ¹ben white HENNES
 withouten fetheres, but þei beren white wolle as scheep
 don here. In þat contree wommen þat ben vnmariyd 12
 þei han tokenes on hire hedes lyche coronales to ben
 knowen for vnmariyd. Also in þat contree þer ben
 bestes taught of men to gon into watres into Ryueres &
 into depe stankes for to take fische, the whiche best is 16
 but lytiſſe & men clepen hem loyres. [t whanne] men
 casten hem in to the water, anon [þei bringen] gret
 fisshes als manye as men wole. And 3if men wil haue
 mo þei cast hem in aȝen & þei bryngen vp als many as 20
 men list to haue. And fro þat cytee passynge many
 iourneyes is anoper cytee on the gretteſt of the world
 þat men clepen CASSAY þat is to seyne the cytee of
 heuene. þat cytee is wel a .l. myle aboute & it is 24
 strongliche enhabyted with peple in so moche þat in on
 hous men maken .x. housholdes. In þat cytee ben .xij.
 princypall gates and before euery gate a .iiij. myle or a
 .iiij. myle in lengthe is a gret toun or a gret cytee. þat 28
 cytee sytt vpon a gret lake on the see as doth VENYSE.
 And in þat cytee ben mo þan .xij. ¹M. BRIGGES & vpon
 euery brigge ben stronge toures & gode in the whiche
 duellen the wardeynes for to kepen the cytee fro the gret 32
 CANE. And on þat o part of the cytee renneth a gret
 ryuere all along the cytee And þere duellen cristene men
 & many ²marchauntes & oper folk of dyuerse nacouns
 because þat the lond is so good & so plentyfous. And 36

Priests and
idols.

Idols fed on
smoke,
priests on
meat.

[¹ fol. 86 b]

Woolly
hens.

Tame
animals
used for
fishing.

Cassay or
Hangchow.

Its lagoon
and 12,000
bridges.

[² fol. 87 a]

ll. 17-18, see p. 135, footnote.

pere groweth full gode wyn pat men clepen BIGON pat is Good wine
grown
there.
 full myghty & gentyll in drynkyng. This is a Cyttee
 ryall where the kyng of MANCY was wont to dwell &
 4 pere duellen many religious men as it were of the ordre
 of freres, for pei ben mendyfautes. From pat cytee
 men gon be watre solacyng & disportin[g]e hem til pei
 come to an Abbeye of monkes pat is faste by pat ben The abbey,
in whose
garden
animals are
kept.
 8 gode religious men after here feyth & lawe. In pat
 abbeye is a gret gardyn & a fair where ben many trees of
 dyuerse manere of frutes, And in this gardyn is a lytill
 hill full of delectable trees; In pat hill & in pat gardyn
 12 ben many dyuerse bestes, as of Apes, Marmozettes
 Babewynes & many oper dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bere the releef to the gardyn & he smyteth on the
 16 gardyn zate with a clyket of syluer pat he holdeth in his
 hond & anon all the bestes of þe hill & of dyuerse places
 of the gardyn comen out a .iiij. M. or a .iiij. Mit. & pei
 comen in gyse of pore men And men zeuen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan pei
 han eten the monk smyteth eftsones on the gardyn zate
 with the clyket & pan anon all the bestes retornen azen
 to here places pat pei come fro. And pei seyn pat theise
 24 bestes ben soules of worthi men pat resemblen in lykness
 of þo bestes pat ben faire & perfore [pei zeuen] ⁺(1) hem mete
 for the loue of god. And the oper bestes pat ben foule pei
 seyn ben soules of pore men & of rude comouns; & þus
 28 pei beleueu & noman may putte hem out of þis opynyoun.
 þeise bestes aboueseyd pei let taken whan pei ben zonge
 & norisschen hem so with almess als manye as pei may
 fynde. And I asked hem zif it had not ben better to
 32 haue zouen pat releef to pore men rathere þan to þo
 bestes And pei answerde me & seyde pat pei hadde no
 pore man amonges hem in pat contree And pough it
 had ben so, pat pore men had ben among hem, zit were
 36 it gretter Almess to zeuen it to þo soules pat don pere The poor
are less
deserving
of alms than
the souls
that do
penance.

(1) Missing, MS.

Chillenfo or
Nanking.

Dalay or
Yangtsae
Kiang.

The Pyg-
mies' lives
are as short
as their
bodies.

[1 fol. 88 a]

They fight
the cranes.

They
despise men
of normal
height.

Normal
people's
children
are born
as Pygmies
there.

here penance. Manye oper merueylles ben in þat cytee
 ⁊ in the contree þere aboute, þat were to long to tell
 3ou. Fro þat cytee go men be the contree a .vj.
 iourneyes to anoper cytee þat men clepen CHILENFO, of 4
 the whiche cytee the walles ben .xx. myle aboute. In
 þat cytee ben .lx. brigges of ston so faire þat noman may
 see fairere. In þat cytee was the firste sege of the kyng
 of MANCY for it is a fair cytee ⁊ plenteuous of aH 8
 godes. After passe men ouerthwart a gret ryuere þat
 men clepen BALAY ⁊ þat is the grettest ryuere of fressch
 water þat is in the world, For þere as it is most narow
 it is more þan .iiij. myle of brede. An þanne entren 12
 men azen in to the lond of the grete CHANE. þat
 ryuere goth þorgh the lond of PYGMANS, where þat the
 folk ben of lityH stature þat ben but .iiij. span long and
 þei ben right faire ⁊ gentyH after here quantytees bothe 16
 1 the men ⁊ the wommen. And þei maryen hem whan
 they ben half 3ere of age ⁊ geten children. And þei
 lyuen not but .vi. 3eer or .vij. at the moste And he þat
 lyueth .viij. 3eer men holden him þere right passynge 20
 old. þeise men ben the beste worcheres of gold, syluer,
 coutoun, sylk ⁊ of aH suche thinges-of ony oper þat ben
 in the world, And þei han often tymes werre with the
 bryddes of the contree þat þei taken ⁊ eten. þis lityH 24
 folk nouper labouren in londes ne in vynes but þei
 han grete men amonges hem of oure stature þat tylen
 the lond ⁊ labouren amonges the vynes for hem. And
 of þo men of oure stature han þei als grete skorn ⁊ 28
 wonder as we wolde haue among vs of geauntes 3if þei
 weren amonges vs. þere is a gode cytee amonges opere
 where þere is dwellynge gret plentee of þo lytyH folk
 And it is a gret cytee ⁊ a fair ⁊ the men ben grete þat 32
 duellen amonges hem, But whan þei geten ony children
 þei ben as lityH as the PYGMEYES, And perfore þei ben
 aH for the moste part aH PYGMEYES, for the nature of the
 lond is such. The grete CANE let kepe this cytee fuH 36
 wel, for it is his. And aH be it þat the PYGMEYES ben

lytyh 3it pei ben full resonable after here age t conne
 bothen wytt t gode t malice ynow. Fro pat cytee
 gon men be the contree be many cytees t many townes
 4 vnto a cytee pat men clepen IANICHAY t it is a noble Yangchow.
 cytee t a riche t of gret profite to the lord. And pider
 go men to sechen marchandise of all manere of ping.
 pat cytee ¹is full moche worth 3erly to the lord of the [1 fol. 88 b]
 8 contree, For he hath euery 3er to rents of pat cytee as The revenue
 pei of the cyte seyn .l. Mit. CUMANTZ of floreyne of from that
 gold. For pei cownten pere all be CUMANZ, And euery city.
 CUMANT is .x. M. [floreyne] (¹) of gold. Now may men
 12 wel rekene how moche pat it amounteth. The kyng of
 pat contree is full myghty t 3it he is vnder the grete
 CANE And the gret CANE hath vnder him .xij. suche
 prouynces. In pat contree in the gode towns is a gode
 16 custom, For whoso wil make a feste to ony of his Dinner
 frendes pere ben certeyn jnnes in euery gode town t he parties are
 pat wil make the feste wil sey to the hostellere: Arraye given in
 for me to morwe a gode dyner for so many folk t telleth hotels.
 20 him the nombre t deuyseth him the viaundes. And he
 seyth also: pus moche I wil dispende t nomore. And
 anon the hostellere arrayeth for him so faire t so wel t
 so honestly pat per schaff lakke no thing. And it schaff
 24 be don sunnere t with lasse cost pan t a man made it
 in his owne hows. And a .v. myle fro pat cytee toward
 the hed of the ryuere of BALAY is anoper cytee pat men
 clepen MENKE. In pat cytee is strong navye of schippes Menzu,
 28 and all ben white as snow of the kynde of the trees Ningpo.
 pat pei ben made offe, And pei ben full grete schippes
 t faire and wel ordeyned t made with halles t chambres
 t oper eysementes, as pough it were on the lond. Fro
 32 pens go men be many townes t many cytees porgh the
 contree vnto a cytee pat men clepen LANTERYNE t it is Linching.
 an .viij. iourneyes ²fro pe cytee aboueseyd. This cytee [2 fol. 89 a]
 sitt vpon a faire ryuere gret t brood pat men clepen
 36 CARAMARON. This ryuere passeth porgh out CATHAY t Hwang-ho.

(¹) MS., Cumantz.

it doth often tyme harm & þat full gret Whan it is
ouer gret.

Ch. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE
RIALTEE OF HIS PALAYS & HOW HE SITTE
AT METE, AND OF THE GRETE NOMBRE OF
OFFICERES þAT SERUEN HYM.

Cathay or
China.

C HATAY is a grete contree & a fair, noble & riche &
full of marchaundes; þider gon Marchaundes all 4
zeres for to sechen spices & all manere of marchandises
more comounly þan in ony oper partye. And þee schull
vnderstonde þat Marchaundes þat comen fro GENE or
fro VENYSE or fro ROMANYE or oper parties of LOMBARDYE 8
þei gon be see & be londe .xj. monethes or .xij. or more
sumtyme or þei may come to the yle of CATHAY, þat is
the princypall regyoun of all partyes bezonde & it is of
the grete CANE. Fro CATHAY go men toward the est be 12
many iorneyes & þan men fynden a gode cytee betwene
þeise opere þat men clepen SUGARMAGO. þat cytee is
on of the beste stored of sylk & oper marchandises þat
is in the world. After gon men ȝit to anoper old cytee 16
toward the est & it is in the prouynce of CATHAY, And
besyde þat cytee the men of TARTARYE han let make
a nother cytee þat is clept Caydon & it hath .xij. ȝates
And betwene the .ij. ȝates þere is allweys a gret myle. 20
So þat the .ij. cytees, þat is to seyne the olde & the
newe han in circuyt more þan .xx. myle. In this cytee
is the sege of the grete CANE in ^u a full gret palays &
the most passynge fair in all the world, Of the whiche 24
the walles ben in circuyt more þan .ij. myle, And within
the walles it is all full of oper palays. And in the gardyn
of the grete palays þere is a gret hill vpon the whiche
is anoper palays And it is the most fair & the most riche 28
þat ony man may deuyse And all aboute the palays & the
hill ben many trees berynge many dyuerse frutes. And

T'sining-
chow.

Peking.

The Tartar
City.

The Palace
in the
Forbidden
City.
[¹ fol. 89 b]

The Green
Hill.

- aȝ aboute þat hiȝ ben dyches grete & depe And besyde
 hem ben grete vyueres on þat o part & on þat other
 And þere is a fuȝ fair brigge to passen ouer the dyches.
 4 And in þeise vyueres ben so many wylde gees & gandres
 & wylde dokes & swannes & heirouns þat it is *withouten*
 nombre. And aȝ aboute þeise dyches & vyueres is the
 grete gardyn fuȝ of wylde bestes so þat whan the gret
 8 CANE wil haue ony desport ouper to taken ony of the
 wylde bestes or of the foules, he wil lete chace hem
 & taken hem at the windowes *withouten* goynge out of
 his chambre. This palays where his sege is is boȝhe
 12 gret & passynge fair And *within* the palays in the halle
 þere ben .xxiiij. pyleres of fyn gold & aȝ the walles ben
 couered *withynne* of rede skynnes of bestes þat men
 clepen PANTERES, þat ben faire bestes & wel smellyng
 16 so þat for the swete odour of þo skynnes non euyȝ ayr
 may entre in to the palays. þo skynnes ben als rede as
 blode & þei schynen so brighte aȝen the sonne þat vnethes
 noman may beholden hem. And many folk ¹ worschipen
 20 þo bestes whan þei meeten hem first at morwe for here
 gret vertue & for the gode smeȝ þat þei han, & þo skynnes
 þei preysen more þan þough þei were plate of fyn gold.
 And in the myddes of this palays is the mountour for
 24 the grete CANE þat is aȝ wrought of gold & of *precyous*
 stones & grete perles. And at .iiij. corneres of the
 mountour ben .iiij. serpentes of gold And aȝ aboute þer is
 ymade large nettes of sylk & gold & grete perles, hangynge
 28 aȝ aboute the mountour. And vnder the MOUNTOUR ben
 CONDYTES of beuerage þat þei drynken in the Emperours
 court And besyde þe condytes ben many vesselles of gold
 be the whiche þei þat ben of houshold drynken at the
 32 condyt. And the halle of the palays is fuȝ nobelych
 arrayed & fuȝ meruey[l]leously atyred on aȝ partyes in
 aȝ thinges þat men apparayle *with* ony halle. And first
 at the chief of the halle is the Emperoures throne fuȝ
 36 high where he sytteth at the mete & þat is of fyn

The Great
Can watches
the chase
from his
windows.

The palace
walls hung
with
panther
skins or
russia
leather.

[¹ fol. 90 a]

The Great
Can's
mountour.

The con-
duits for
beverage.

The hall
and throne.

l. 33, s corrected to l. Cf. p. 134, l. 34, and footnote.

The order
of pre-
cedence at
table.
The
Emperesses.

[¹ fol. 90 b]

The head-
dress of
married
women.

The
Emperor's
sons.

The
sovereign's
table.

Single
tables for
members of
the court.

The
secretaries.

precyouse stones bordured aȝ aboute with pured gold & precious stones & grete perles, And the grees þat he goth vp to the table ben of precious stones medled with gold. And at the left syde of the Emperoures sege is the sege 4 of his firste wif o degree lowere þan the Emperour & it is of jaspere bordured with gold & precious stones. And the sege of his seconde wif is also anoper [degree] more lowere þan his firste wif & it is also of jaspere bordured with 8 gold as þat oper is. And the sege of the thridde wif is ¹ also more lowe be a degree þan the seconde wif. For he hath always .iiij. wives with him where þat euere he be & after his wyfes on the same syde sytten the ladyes of his 12 lynage 3it lowere after þat þei ben of estate. And aȝ þo þat ben maryed han a countrefete made lyche a MANNES FOOT vpon here hedes cubyte long aȝ wrought with grete perles fyne & oryent & abouen made with pecokes fedres 16 & of oper schynyng fedres & þat stont vpon here hedes lyke a crest, in tokene þat þei ben vnder mannes fote & vnder subieccioun of man, And þei þat ben vnmaryed han none suche. And after at the right syde of the 20 Emperour first sytteth his oldest sone þat schall regne after him; And he sytteth also o degree lowere þan the Emperour in suche manere of seges as don the Emperesses. And after him sitten oper grete lordes of his lynage, euery 24 of hem a degree lowere þan oper, as þei ben of estate. And the Emperour hath his table allone be him self þat is of gold & of precious stones or of cristall bordured with gold & full of precious stones or of Amatystes or of 28 LIGNUM ALOES þat cometh out of paradys or of Iuory bounden & bordured with gold. And euerych of his wyfes hath also hire table be hireself And his eldest sone & the oper lordes also & the ladyes & aȝ þat sitten with 32 the Emperour han tables allone be hemself full riche. And pere nys no table but þat it is worth an huge tresour of gode. And vnder the Emperoures table sitten .iiij. clerkes þat writen aȝ þat the Emperour seyth, be it good, 36

l. 7, sege, C.

be it euyH. ¹ For aH þat he seyth moste ben holden, for [¹ fol. 91 a]
 he may not chaungen his woord ne revoke it. And [at] ⁽¹⁾
 grete solempne festes before the Emperoures table men
 4 bryngen grete tables of gold t þereon ben Pecokes of gold The auto-
matic birds.
 t many oper maner of dyuerse foules aH of gold t richely
 wrought t enameled t men maken hem dauncen and
 syngen clappynge here wenges to gydere t maken gret
 8 noyse t wheper it be by craft or be nygromancye I wot nere,
 but it is a gode sight to beholde t a fair, And it is gret
 meruayle how it may be. But I haue the lasse meruaylle
 because þat þei ben the moste sotyle men in all sciences t Cleverness
of the
Chinese.
 12 in aH craftes þat ben in the world, For of sotyltee t of
 malice t of fer castynge þei passen aH men vnder heuene.
 And perfore þei soyn hem self þat þei seen with .ij. eyen
 t the cristene men see but with on be cause þat þei ben
 16 more sotyH þan þei, For aH oper naciouns þei seyn ben
 but blynde in conynge t worchinge in comparisoun to
 hem. I did gret besyness for to haue lerned þat craft
 but the maistre tolde me þat he had made avow to his god
 20 to teche it to no creature but only to his eldeste sone.
 Also aboute the Emperoures table t the opere tables t The gold
vine with
the grapes
of precious
stones.
 abouen a gret partie in the halle is a VYNE made of fyn
 gold t it spredeth aH aboute the haH t it hath many
 24 clustres of grapes, somme white, somme grene, summe
 3alowe t somme rede t somme blake, aH of precious
 stones. The white ben of CRISTALL t of BERYLLE t of
 JRIS, the 3alowe ben of TOPAZES, the rede ben of
 28 RUBIES ² t of GRENAZ t of ALABRAUNDYNES, The grene [² fol. 91 b]
 ben of Emeraudes of Perydos t of Crisolytes, And the
 blake ben of Onichez t Garantez. And þei ben aH so
 propurlych made þat it semeth a verry vyne berynge
 32 kyndely grapes. And before the Emperoures table
 stonden grete lordes t riche barouns t othere þat seruen
 the Emperour at the mete. But noman is so hardy to
 speke a word but 3if the Emperour speke to him, But 3if
 36 it be Mynstrelles þat syngen songes t tellen gestes or oper Concerts
during
meals.

⁽¹⁾ Missing, C.

Precious
vessels.

Silver is
despised.

The guard
of the hall.

I served the
Emperor to
admire the
state of his
court.

[¹ fol. 92 a]

The luxury
at court is
incredible.

The com-
moners'
table
manners
are vile.

But the
sovereign's
household
is splendid.

desportes to solace with the Emperour. And all the
vesseſſe pat men ben serued with in the halle or in
chambres ben of precious stones And specially at grete
tables, ouper of jaspre or of cristall or of Amatystez or 4
of fyn gold. And the cuppes ben of Emeraudez & of
Saphires or of Topazes, of Perydoz and of many oþer
precyouse stones. Vesseſſe of syluer is þere non, for þei
teſſe no prys þere of to make no vesseſſe offe, But þei 8
maken þerof grecynges & pileres & pawmentes to halles &
chambres. And before the halle dore stonden manye
barounes & knyghtes clene armed to kepe þat noman
entre, but ȝif it be the wille or the commandement of the 12
Emperour or but ȝif þei ben seruauntes or mynstraſſe of
the houshold; And oþer non is not so hardy to neighen
ny the haſſe dore. And ȝe schuſſe vnderstonde þat my
felawes and I with oure ȝomen we serueden this 16
Emperour & weren his Soudyours .xv. monethes aȝenst
the kyng of MANOY pat held werre aȝenst him. And the
cause was for wee ¹ hadden gret lust to see his noblesse &
the estat of his court & all his gouernance, to wite ȝif it 20
were such as we herde seye þat it was. And treuly we
fond it more noble and more excellent & ricchere & more
merueyllous þan euer we herde speke offe. In so moche
þat we wolde neuer han leved it, had wee not a seen it, 24
For I trowe þat noman wolde beleve the noblesse, the
ricchesse ne the multytude of folk þat ben in his court,
but he had seen it. For it is not þere as it is here, For
the lordes here han folk of certeyn nombre als þei may 28
suffise, But the grete CHANE hath euery day folk at his
costages & expens as withouten nombre. But the
ordynance ne the expenses in mete & drink ne the
honestee ne the clenness is not so arrayed þere as it is 32
here; for all the comouns þere eten withouten cloth vpon
here knees & þei eten all maner of flessch & lityſſe of bred,
And after mete þei wypen here hondes vpon here skyrtes
& þei eten not but ones a day. But the estat of lordes is 36
full gret & riche & noble. And all be it þat sum men wil

not trow me, but holden it for fable to tellen hem the nobless of his persone & of his estate & of his court & of the gret multytude of folk pat he holt, natheles I schaff
 4 seye 3ou A partye of him & of his folk, after pat I haue seen the manere & the ordynance full many a tyme. And whoso pat wole may leue me 3if he wilth, And whoso wilth not may leue also. For I wot wel 3if ony man hath
 8 ben in 3o contrees bezonde, 3ough he haue not ben in the place ¹ where the grete CHANE duelleth, he schaff here speke of him so meche merueylouse ping, pat he schaff not trowe it lightly; And treuly no more did I myself til
 12 I saugh it. And 3o pat han ben in 3o contrees & in the gret CANES houshold knowen wel pat I seye soth And perfore I wilth not spare for hem pat knowe not ne beleue not but pat pat 3ei seen for to telh 3ou a partie of him &
 16 of his estate pat he holt whan he goth from contree to contree & whan he maketh solempne festes.

No one can believe it, unless he sees it.

[¹ fol. 92 b]

WHEREFORE HE IS CLEPT THE GRETE CHANE; CH. XXV.
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPCION ABOWTEN HIS GRETE
 SEALL & HIS PRYUEE SEALL.

FIRST I schaff seye 3ou whi he was clept the gret
 CHANE. 3ee schuff vndirstonde pat all the world
 20 was destroyed be Noes flood saf only Noe & his wif & his children. Noe had .iiij. sones SEM, CHAM & IAPHETH. This CAM was he pat saugh his fadres preuy membres naked whan he slepte & scorned hem & schewed hem with
 24 his fynger to his bretheren in scornynge wise & perfore he was cursed of god, And IAPHETH turned his face away & couered hem. 3eise .iiij. bretheren had cesoun in all the lond And this CHAM for his crueltee toke the
 28 gretter & the beste partie toward the est, pat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And perfore is all the erthe departed in theise .iiij. parties be 3eise .iiij. bretheren. CHAM was the grettest & the most
 MANDEVILLE.

Cham, the accursed son of Noah, inherited Asia.

L

Cham was
the ancestor
of Nimrod
and of the
various
monsters
and
heathens.

[¹ fol. 93 a]

The Great
Can of Asia
calls himself
after Cham.

Rise of the
Tartar
people.

[² fol. 93 b]

myghty & of him camen mo generaciouns pan of the
opere And of ¹his sone CHUSE was engendred MEMBROTH
the geaunt þat was the firste kyng þat euer was in the
world & he began the fundacioun of the tour of BABY- 4
LOYNE. And þat tyme the fendes of helle camen many
tymes & leyn with the wommen of his generacioun &
engendred on hem dyuerse folk as MONSTRES & folk dis-
figured, Summe withouten hedes, summe with grete eres, 8
summe with on eye, summe geauntes, sum with hors feet
& many oper of dyuerse schapp azenst kynde. And of
þat generacioun of CHAM ben comen the PAYNEMES &
dyuerse folk þat ben in yles of the see be aH ynde. And 12
for als moche as he was the most myghty & no man
myghte withstonde him he cleped himself the sone of
god & souereyn of aH the world, And for this CHAM this
Emperour clepeth him CHAM & souereyn of aH the world. 16
& of the generacioun of SEM ben comen the Sarrazines,
And of the generacioun of IAPHETH is comen the peple of
Israel And [wee](¹) þough þat wee duellen in EUROPE. this
is the opynyoun þat the SYRYENES & the SAMARITANES han 20
amonges hem & þat þei told me before þat I wente toward
ynde, But I fond it operwise. Natheles the sothe is this,
þat TARTARYNES & þei þat duellen in the grete Asye þei
camen of CHAM, But the Emperour of CHATAY clepeth 24
him not CHAM, bu[t] CAN & I schaff toH þou how. It is but
lityH more þan .viii. ^{xx}þeer þat aH TARTARYE was in sub-
iectioun & in seruage to othere nacyouns abouten, for þei
weren but bestyaf folk & diden noping but kepten bestes 28
& lad hem to pastures. But amonges ^{xx}hem þei hadden
.vij. princypaf nacyouns þat weren soueraynes of hem
alle, Of the whiche the firste nacyoun or lynage was clept
TARTAR, And þat is the most noble & the moste preysed. 32
The seconde lynage is clept TANGHOT, The pridde EURACH,
The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The
.vij. COBOUGH. Now befeh it so, þat of the firste lynage
succeeded an old worthi man þat was not riche, þat hadde 36

(¹) wee, missing in C.

- to name CHANGUYS. This man lay vpon a night in his
bed, & he sawgh in a visioun pat pere cam before him a
knyght Armed all in white & he satt vpon a white hors
4 & seyde to him: CAN, slepest pou? the Inmortal god
hath sent me to þe & it is his wille pat þou go to the
.vij. lynages & seye to hem pat þou schalt ben here
Emperour. For þou schalt conquere the londes & the
8 contrees pat ben abouten, And þei pat marchen vpon þou
schalt ben vnder þoure subieccioun, as þee han ben vnder
hires, for pat is goddes wille Inmortal. And whan he
cam at morwe CHANGUYS roos & wente to the .vij. lynages
12 & tolde hem how the white knyght had seyde, And þei
scorned him & seyden pat he was a fool & so he departed
fro hem all aschamed. And the nyght sewynge this
white knyght cam to the .vij. lynages & commaunded hem
16 on goddes behalue Inmortal pat þei scholde make this
CHANGUYS here Emperour & þei scholde ben out of sub-
ieccioun & þei scholde holden all oper regiounes aboute
hem in here seruage, as þei had ben to hem befor. And
20 on the morwe¹ þei chosen him to ben here Emperour And
þei setten him vpon a blak fertre & after pat þei liften
him vp with gret solempnytee & þei setten him in a
chayer of gold & diden hym all maner of reuerence & þei
24 cleped him CHAN, as the white knyght called him. And
whan he was þus chosen he wolde assayen 3if he myghte
trust in hem or non & wheper þei wolde ben obeyssant
to him or non, And þanne he made many statutes &
His statutes.
28 ordynances, pat þei clepen YSYA CHAN. The firste statute
was pat þei scholde beleueu & obeyen in god Inmortal
pat is allmyghty, pat wolde casten hem out of seruage &
at all tymes clepe to him for help in tyme of nede. The
32 toper statute was pat all maner of men pat myghte beren
armes scholden ben nombred And to euery .x. scholde
ben a mayster And to euery .c. a mayster And to euery
1.M. a mayster And to euery .x. M. a mayster. After he
36 commanded to the princypales of the .vij. lynages pat
þei scholde leuen & forsaken all pat þei hadden in godes
Jenghiz' vision of a white knight.
The knight orders Jenghiz to be elected Emperor.
[1 fol. 94 a]
He is raised on a throne.
He tries his new subjects.
The able-bodied men numbered.
The nobles ordered to give up their property,

and to
behead
their eldest
son.

The war of
conquest
begun.

[1 fol. 94 b]

Jenghiz
thrown
from his
horse.

He hides in
a thick
wood.

He escapes
death
through
an owl.

⁊ heritage ⁊ fro pens forth to holden hem payd of þat þat
 he wolde ȝeue hem of his grace; And þei diden so anon.
 After he commaunded to the princypales of the .vij.
 lynages þat euery of hem scholde brynge his eldest sone 4
 before him ⁊ with here owne handes smyten of here hedes
 withouten taryenge; And anon his commandement was
 performed. And whan the CHANE sagh þat þei made
 non obstacle to performen his commandement, panne he 8
 thoughte wel þat he myghte trusten in hem¹ ⁊ com-
 maunded hem anon to make hem redy ⁊ to sewen his
 banere. And after this CHANE putt in subiectioun all
 the londes aboute him. Afterward it befell vpon a day 12
 þat the CHANE rood with a fewe meynes for to beholde
 the strengthe of the contree þat he had wonnen and so
 befell þat a gret multytude of his enemyes metten with
 him ⁊ for to ȝeuen gode ensample of hardyness to his 16
 poeple he was the firste þat faught ⁊ in the myddes of
 his ene[myes] (1) encountred, ⁊ þere he was cast from
 his hors ⁊ his hors slayn. And whan his folk saugh him
 at the erthe þei weren all abasscht ⁊ wenden he had ben 20
 ded ⁊ flowen euerychone ⁊ hire enemyes after ⁊ chaced
 hem, But þei wiste not þat the Emperour was þere.
 And whan the enemyes weren ferr pursuyng the
 chace, the Emperour himself hidde him in a thikke 24
 wode. And whan þei weren comen aȝen fro the chace
 þei wenten ⁊ soughten the wodes ȝif ony of hem had
 ben hid in the thikke of the wodes ⁊ manye þei
 founden ⁊ slowen hem anon. So it happend þat as þei 28
 wenten serching toward the place þat the Emperour was
 þei saugh an OWLE syttyng vpon a tree abouen hym
 And þan þei seyden amonges hem þat þere was noman
 because þat þei saugh þat brid þere. And so þei wenten 32
 hire wey ⁊ þus escaped the Emperour from deth. And
 panne he wente preuyly all be nyghte til he cam to his
 folk þat weren full glad of his comyng ⁊ maden grete
 thankynges to god Inmortal ⁊ to þat bryd be whom 36

(1) Missing, C.

- here lord ¹ was saued. And perfore princypally abouen aH [1 fol. 95 a]
 foules of þe world þei worschipen the Owle And whan
 þei han ony of here fedres þei kepen hem full precyously
 4 in stede of relykes & beren hem vpon here hedes with
 gret reuerence & þei holden hem self blessed & saf from
 aH periles whil þat þei han hem vpon hem & perfore þei
 beren here fedres vpon here hedes. After aH this the
 8 Chane ordeyned him & assembled his peple & wente vpon
 hem þat hadden assayled hym before & destroyed hem
 & put hem in subieccioun & seruage. And whan he had
 wonnen & putt aH the londes & contrees on this half the
 12 mount BELYAN in subieccioun, the whyte knyght cam
 to him azen in his sleep & seyde to him: CHAN, the
 wille of god InmortaH is þat þou passe the mount BELYAN
 & þou schalt wyne the lond & þou schalt putten many
 16 nacyouns in subieccioun. And for þou schalt fynde no
 gode passage for to go toward þat contree, go [to] the
 mount BELYAN þat is vpon the see & knele þere .ix. tymes
 toward the est in the worschipe of god InmortaH & he
 20 schal schewe þe weye to passe by, And the Chane dide so.
 And anon the see þat touched & was fast to the mount
 began to withdraue him & schewed fair weye of .ix. fote
 brede large & so he passed with his folk & wan the lond
 24 of Cathay þat is the grettest kyngdom of the world. And
 for the .ix. knelynges & for the .ix. fote of weye the
 Chane & alle the ²men of TARTARYE han the nombre of [2 fol. 95 b]
 .ix. in gret reuerence. And perfore who þat wole make
 28 the CHANE ony present, be it of hors, be it of bryddes
 or of Arwes or bowes or of frute or of ony other thing,
 always he most make it of the nombre of .ix. And so
 þanne ben the presentes of grettere plesance to him &
 32 more benygne he wil resceyuen hem þan þough he
 were presented with an .C. or .CC. For hym semeth the
 nombre of .ix. so holy, be cause the messenger of god
 jnmortaH devised it. Also whan the Chane of CATHAY
 36 hadde wonnen the contree of CATHAY & put in subiec-
 cioun & vnder fote many contrees abouten he felt seek.

Since then,
the Tartars
worship the
owl and
wear its
feathers.

Jenghiz
overcomes
his enemies.

The white
knight
orders him
to pass
Mount
Belgian.

The sea
withdraws
nine feet
when
Jenghiz has
knelt nine
times.

The Tartars
reuerence
the number
nine, and
that is the
number of
presents
offered to
their
Emperor.

Jenghiz
conquers
China.

Apologue of
the bundle
of arrows.

When
divided,
they can be
broken
by the
youngest
son.

[1 fol. 96 a]

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangu.

Hulagu
takes
Baghdad.

And whan he felte wel þat he scholde dye, he seyde to
his .xij. sones þat euerych of hem scholde brynge him
on of his arewes & so þei diden anon And þanne he
commanded þat men scholde bynden hem to gedre in 4
.iiij. places And þan he toke hem to his eldest sone &
bad him breke hem aȝ togedre; And he enforced him
with aȝ his myght to breken hem, but he ne myghte not.
And þan the CHANE bad his seconde sone to breke hem 8
& so schortly to alle ech after other, but non of hem
myght breke hem. And þan he bad the ȝongest sone
disseuere euerych from other & breken euerych be him
self & so he dide. And þan seyde the CHANE to his 12
eldest sone & to alle the opere: wherfore myght ȝee not
breke hem? And þei answereden þat þei myght not, be
cause þat þei weren bounden togyder. ¹ And wherfore,
quod he, hath ȝoure lityȝ ȝongest broȝer broken hem? 16
Because, quod þei, þat þei weren departed ech from other.
& þanne seyde the CHANE: My sones, quod he, treuly
þus wil it faren be ȝou. For als longe as ȝee ben
bounden togedere in .iiij. places þat is to seyne in loue, 20
in trouȝhe & in gode accord, noman schalȝ ben of powere
to greue ȝou. But & ȝee ben disseuered fro þeise .iiij.
places, þat ȝoure on helpe not ȝoure oper, ȝee schulȝ be
destroyed & brought to nought. And ȝif ech of ȝou loue 24
other & helpe oper, ȝee schulȝ be lordes & souereynes of
aȝ opere. And whan he hadde made his ordynances he
dyed. And þanne after hym regned ECHECHA CANE his
eldest sone, And his othere bretheren wenten to wynnen 28
hem many contrees & kyngdomes, vnto the lond of
Pruysse & of Rossye, & made hem to ben cleped CHANE
but þei weren aȝ obeyssant to hire elder brother, And
perfore was he clept the grete CHANE. After Ecchecha 32
regned Guyo Chane And after him MANGO CHAN þat
was a gode cristene man & baptyzed & ȝaf lettres of per-
petueȝ pes to aȝ cristene men & sente his brother halaon
with gret multytude of folk for to wynnen the holy lond 36
& for to put it in to cristene mennes hondes & for to

destroye Machametes lawe & for to take the CALYPHEE
 of BALDAK þat was Emperour & lord of aH the Sarazines.
 And whan this CALYPHEE was taken, men fownden him
 4 of so high worschipe þat in ¹aH the remenant of the world [1 fol. 96 b]
 ne myghte a man fynde a more reuerent man ne highere
 in worschipe. And þan halaon made him come before
 him & seyde to hym: Why, quod he, haddestow not
 8 taken with þe mo Sowdyoures & men ynowe for a lytiH
 quantytee of thresour for to defende þe & thi contree þat
 art so habundant of tresore & so high in aH worschipe?
 And the CALYPHEE answerd him, For he wel trowede
 12 þat he hadde ynowe of his owne propre men. And þan
 seyde halaon: þou were as a god of the sarazines & it is
 conuenyent to a god to ete no mete þat is mortall & þer-
 fore þou schalt not ete but precyous stones, riche perles
 16 And tresoure þat þou louest so moche. And þan he
 commanded him to presoun & aH his tresoure aboute him
 & so he dyed for hunger & threst. And þan after this,
 HALAON wan aH the lond of promyscioun & putte it in
 20 to cristene mennes hondes. But the grete CHANE his
 broþer dyede & þat was gret sorwe & loss to aH cristene
 men. After MANGO CHAN regned COBYLA CHAN þat was
 also a cristene man & he regnede .xliij. ȝeere; he founded
 24 the grete cytee of I3ONGE in CATHAY, þat is a gret del
 more þan Rome. The tother gret CHANE þat cam after
 him becam a payneme & aH the oper after him. The
 kyngdom of CATHAY is the grettest Reme of the world
 28 And also the gret CHAN is the most myghty Emperour
 of the world & the grettest lord vnder the firmament. &
 so he clepeth him in his lettres right þus: ²CHAN FILIUS
 DEI EXCELSI OMNIUM VNIUERSAM TERRAM COLENCIUM SUM-
 32 MUS IMPERATOR ET DOMINUS OMNIUM DOMINANCIOUM. And
 the lettre of his grete seel writen abouten is this: DEUS
 IN CELO, CHAN SUPER TERRAM EIUS FORTITUDO OMNIUM
 HOMINUM IMPERATORIS SIGILLUM. And the superscrip-
 36 cioun aboute his lityH seel is this: DEI FORTITUDO
 OMNIUM HOMINUM IMPERATORIS SIGILLUM. And aH be it

The captive Caliph is asked why he did not spend his treasure on warlike preparations.

He is starved to death in the midst of his treasure.

Kublai Khan.

Peking.

The style of the Great Can's letters.

[2 fol. 97 a]

Inscriptions on the seals.

All Tartars
believe in
God.

þat þei be not cristned, 3it natheles the Emperour & aH
the TARTARYENES beleueu in god InmortaH. And whan
þei wiH manacen ony man, þanne þei seyn : God knoweth
wel þat I schal do þe such a thing, & telleth his 4
manace. And þus haue 3ee herd whi he is clept the
grete CHANE.

Ch. XXVI.

OF THE GOUERNANCE OF THE GRETE CHANES
COURT & WHAN HE MAKETH SOLEMPNE
FESTES; OF HIS PHILOSOPHRES, AND OF HIS
ARRAY WHAN HE RIDETH BE þE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

[1 fol. 97 b]

Four
thousand
barons rule
those
festivals.

Precious
cloths and
jewels.

NOW schal I telh 3ou the gouernance of the court of
the grete CHANE whan he maketh solempne 8
festes, & þat is princypally .iiij. tymes in the 3eer. The
firste feste is of his byrthe; þat oper is of his presen-
tacioun in here temple. þat þei clepen here MOSEACH,
where þei maken a manere of circumcisioun; And the 12
tother .ij. festes ben of his ydoles. The firste feste of the
ydole is whan he is first put in to hire temple & throned.
The toper feste is whan the ydole begynneth first to speke
or to worche myracles. Mo ben þere not of solempne 16
festes, but 3if he marye ony of his children. Now vnder-
stondeth þat at euery of theise ¹ festes he hath gret multy-
tude of peple wel ordeyned and wel arrayed be thousandes,
be hundredes & be tenthes. And euery man knoweth 20
wel what seruyse he schal do, And euery man 3eueth so
gode hede & so gode attendance to his seruyse, þat noman
fyndeth no defaute. And þere ben first ordeyned .iiij. .M.
barounes myghty & riche for to gouerne & to make 24
ordynance for the feste & for to serue the Emperour.
And þeise solempne festes ben made withouten in hales &
tentes made of clothes of gold & of tartaries full nobely.
And aH þo barouns han crounes of gold vpon hire hedes 28
full noble & riche, full of precious stones and grete perles
oryent, And þei ben aH clothed in clothes of gold or of

tartaries or of camokas, so richely & so perfytlly þat
 noman in the world can amenden it ne better devisen it.
 And aH þo robes ben orfrayed aH abouten & dubbed fuH
 4 of *precious* stones & of grete oryent perles fuH richely.
 And þei may wel do so, for clothes of gold & of sylk ben Gold and
silk clothe
cheaper than
wool. gretter chep þere a gret del þan ben clothes of wolle [here].
 And þeise .iiij. .M. barouns ben devised in .iiij. companyes
 8 And euery thousand is clothed in clothes aH of .o. colour
 And þat so wel arrayed & so richely þat it is merueyle to
 beholde. The firste thousand, þat is of Dukes, of Erles,
 of Marquyses & of Amyralles, aH clothed in clothes of
 12 gold with tyssoux of grene silk & bordured with gold, fuH
 of *precious*¹ stones, in maner as I haue seyde before. The
 secounde thousand is aH clothed in clothes dyapred of red
 selk aH wrought with gold & the orfrayes sett fuH of gret
 16 perl and *precious* stones, fuH nobely wrought. The .iiij.
 thousand is clothed in clothes of silk of purple or of ynde
 And the .iiij. thousand is in clothes of zalow. And aH Each robe
worth a
fortune. hire clothes ben so nobely & so richely wrought with
 20 gold & *precious* stones & riche perles þat 3if a man of this
 contree hadde but only on of hire robes he myghte wel
 seye þat he scholde neuere be pore. For the gold & the
precious stones & the grete oryent perles ben of gretter
 24 value on this half the see þan þei ben bezond the see in þo
 contrees. And whan þei ben þus apparaylled þei gon
 .ij. & .ij. to gedre fuH ordynatly before the Emperour, with
 outen speche of ony woord saf only enclynynge to him. The court
parade of
the four
thousand
barons.
 28 And euerych of hem bereth a tablett of Iaspere or of
 Iuory or of cristall And the mynstraH goynge before hem
 sownynge here jnstrumentes of dyuerse melodye. And
 whan the firste thousand is þus passed & hath made his
 32 mostre he withdraweth him on þat o syde. And þan
 entreth þat oper secounde thousand & doth right so in the
 same manere of array & contenance as did the firste & after
 the pridde & þan the fourthe & non of hem seyth not o
 36 word. And at o syde of the Emperours table sitten

¹ l. 6, here, missing in C.

Various
soothsayers
with their
instruments

[¹ fol. 98 b]

They fix
the hours
when the
court should
bow to the
Emperor.

Symbolical
gestures.

[² fol. 99 a]

Explanation
of them.

The bowing
means
obedience.

The finger
in the ear:
hear no evil
design
without
reporting it.

many PHILOSOPHES þat ben preued for wise men in many
dyuerse sciences, as of ¹ ASTRONOMYE, NIGROMANCYE, GEO-
MANCIE, PIROMANCIE, YDROMANCIE, of AUGURYE & of many
oper sciences; And euerych of hem han before hem 4
ASTROLABRES of gold, sum SPERES, summe the Brayn
panne of a ded man, summe vesseles of gold full of
graueth or sond, Summe vsselles of gold full of coles
brennyng, summe vesseh of gold full of water & of wyn 8
& of oyle, And summe Oriloges of gold mad ful nobely &
richely wrought & many oper maner of Instrumentes after
hire sciences. And at certeyn houres whan hem thinketh
tyme þei seyn to certeyn Officeres þat stonden before hem 12
ordeynd for the tyme to fulfille hire commaundementes:
MAKETH PEES, And þan seyn the Officeres: Now pees,
lysteneth. And after þat seyth anoper of the Philoso-
phres: Euery man do reuerence & encline to the Emperour 16
þat is goddes sone & souerayn lord of all the world, for
now is tyme; & þanne euery man boweth his hed toward
the erthe. And þanne commandeth the same Philosophie
azen: STONDETH VP, & þei don so. And at another hour 20
seyth anoper Philosophie: Putteth 3oure litill fynger in
3oure eres, And anon þei don so. And at another hour
seyth anoper Philosophie: Putteth 3oure hond before
3oure mowth, And anon þei don so. And at anoper hour 24
seith anoper Philosophie: Putteth 3oure hond vpon 3oure
hede, And þei don so. And after þat he byddeth hem to
don here hond away & þei don so. ² And so from hour to
hour þei commanden certeyn thinges, And þei seyn þat 28
tho thinges han dyuerse significaciouns. And I asked
hem preuyly what þo thinges betokened And on of the
maistres told me þat the bowynge of the hed at þat hour
betokened this: þat all þo þat boweden here hedes scholden 32
euere more after ben obeyssant & trewe to the Emperour
And neuere for 3iftes ne for promys in no kynde to ben
fals ne traytour vnto him for gode nor euyh. And the
puttyng of the lityh fynger in the ere betokeneth as þei 36
seyn, þat none of hem ne schall not here speke no con-

trarious thing to the Emperour, but þat he schall tell it
 anon to his conseiþ or discouere it to sum man þat wiþ
 make relacioun to the Emperour, þough he were his fader
 4 or brother or sone. And so forth of all oper thinges þat is
 don be the Philosophres þei tolde me the causes of many
 dyuerse thinges. And trusteth right wel in certeyn þat
 noman doth nothing to the Emperour þat belongeth vnto
 8 him, nouþer clothinge ne bred ne wyn ne bath ne non
 oper thing þat longeth to hym, but at certeyn houres þat
 his Philosophres wiþ deuysen. And 3if þere falle werre
 in ony syde to the Emperour anon the Philosophres comen
 12 t seyn here avys after here calculaciouns t conseynen the
 Emperour after here avys be here sciences, so þat the
 Emperour doth no thing withouten here conseiþ. And
 whan the Philosophres han don t perfourmed here
 16 comandementes, þanne the Mynstraþ begynnen to don
 here mynstralcy eueych in hire Instrumentes ech after
 other, with all the melodye þat þei can deuysel. And
 whan þei han don a gode while, on of the Officeres of
 20 the Emperour goth vp on an high stage wrought full
 curiously t cryeth t seyth with lowde voys: Maketh
 pees, And þanne euey man is stille. And þanne
 anon after all the lordes þat ben of the Emperoures
 24 lynage nobely arrayed in riche clothes of gold and
 ryally apparayled on white stedes, als manye as may wel
 sewen hem at þat tyme, ben redy to maken here presentes
 to the Emperour. And þan seyth the Styward of the
 28 court to the lordes be name: N. of N., t nempneth first
 the moste noble t the worthieste be name t seyth: Be 3ee
 redy with such a nombre of white hors for to serue the
 Emperour 3oure souereyn lord. And to anoper lord he
 32 seyth: N. of N., be 3ee redy with such a nombre to serue
 3oure souereyn lord. And to a nother right so. And to
 all the lordes of the Emperours lynage ech after other
 as þei ben of estate; And whan þei ben alle cleped þei
 36 entren ech after oper t presenten the white hors to the
 Emperour t þan gon hire wey. And þan after all the

And so of
other signs.

The
philosophers
regulate the
Emperor's
private life
and public
affairs.

After the
philosophers
havespoken,
the min-
strele give
their enter-
tainment.

[¹ fol. 99 b]

Then
presents
are offered
to the
Emperor.

At the
steward's
cominand,
white horses
are brought
by the lords.

The barons
and clergy
offer jewels.

[1 fol. 100 a]

The beasts
are made
to do
reverence.

Enchanters
make
sunlight,
moonlight
and
darkness.

Imaginary
dances,

refresh-
ments,

tourna-
ments

and hunts.

[2 fol. 100 b]

130,000
minstrels.

oper barouns euery of hem zeuen him presentes or jueh
or sum oper þing, after þat þei ben of estate. And þan
after hem aH the prelates of hire lawe & religiouse men
& oper & euery man zeueth him sum thing. And whan 4
þat aH men han þus presented the Emperour, the grettest
of dignytee of the prelates zeueth hem a blessinge seyenge
an orisoun of hire lawe. And þan begynnen the Myn-
streH ¹to maken hire mynstralcie in dyuerse Instrumentes 8
with aH the melodye þat þei can deuyse. And whan þei
han don hire craft, þan þei bryngen before the Emperour
lyouns, libardes & oper dyuerse bestes And Egles &
ventours & oper dyuerse foules And fissches & serpentes 12
for to don him reuerence. And þan comen JOGULOURES
and ENCHAUNTOURES, þat don many meruaylles, For þei
maken to come in the ayr the sonne & the mone be
semynge to euery mannes sight. And after þei maken 16
the nyght so derk þat noman may see no thing, And after
þei maken the day to come azen fair & plesant with
bright sonne to euery mannes sight. And þan þei
bryngen in daunces of the faireste damyselles of the 20
world & richest arrayed. And after þei maken to comen
in oper damyselles, bryngynge coupes of gold fulH of mylk
of dyuerse bestes & zeuen drynke to lordes & to ladyes And
þan þei make knyghtes to jousten in armes fulH lustyly & 24
þei rennen togidre a gret raundoun & þei frusschen togidere
fulH fiercely & þei breken here speres so rudely þat the tron-
chouns flen in sprotes & peces aH aboute the halle. And
þan þei make to come in huntynge for the hert & for the 28
boor, with houndes rennyng with open mouth. And many
oper thinges þei don be craft hire enchauntementes, þat it
is merueyle for to see. And such pleyes of desport þei
make til the takynge vp of the boordes. This gret 32
CHAN hath fulH gret peple for to seruen him, as I haue told
30u before, For he hath of myn²stralles the nombre of
.xiiij. Cumantz but þei abyde not aHweys with hym.
For aH the mynstreH þat comen before hym of what 36

1. 7-8, mynstreH, r added above by rubricator.

nacyoun *pat* thei *ben* of, *pei* *ben* *withholden* *with* him as
of his houshold, & entred in his bokes as for his owne men ;
And after *pat*, where *pat* euere *pei* gon, eueremore *pei*
4 cleymen for mynstraff of the grete CHANE, And vnder *pat*
tytle alle kynges and lordes cherisschen hem the more *with*
ziftes & all ping; And *perfore* he hath so gret multytude
of hem. And he hath of certeyn men as *pough* *pei* were 150,000
8 zomen *pat* kepen bryddes as OSTRYCCHES, GERFACOUNS, yeomen for
SPAREHAUKES, FAUKONS GENTYLS, LANYERES, SACRES, birds and
SACRETTES, POPYNGAYES wel spekyng and briddes beasts.
syngyng. And also of wylde bestes, as of OLIFAUNTZ
12 tame & othere, Babewynes, Apes, Marmesettes & opere
dyuerse bestes, the mountance of .xv. CUMANTZ of zomen.
And of Phisicyens cristene he hath .cc. And of leches 430
pat *ben* cristene he hath .cc. & .x. And of leches & physicians
16 Phisicyens *pat* *ben* sarrazines .xx. But he trusteth and leeches
more in the cristene leches *pan* in the Sarazines.
And his oper comoun houshold is *withouten* nombre,
And *pei* all han all necessaries & all *pat* hem nedeth
20 of the Emperoures court. And he hath in his
Court many Barouns as Seruytours *pat* *ben* cristene & Many
conuerted to gode feyth be the preching of Religious Christians
cristenmen *pat* dwellen *with* him; But *pere* *ben* manye in the
24 mo *pat* wil not *pat* men knowen *pat* *pei* *ben* cristene. This Household.
Emperour may dispenden als ¹moche as he wile *withouten* [1 fol. 101 a]
estymacioun, For he not despendeth ne maketh no money
but of lether emprinted or of papyre. And of *pat* moneye Leather and
28 is som of gretter prys & som of lasse prys, after the dyuers- paper
itee of his statutes. And whan *pat* money hath ronne so money.
longe *pat* it begynneth to waste; *pan* men beren it to the
Emperoures tresorye And *pan* *pei* taken newe money for
32 the olde. And *pat* money goth thorgh out all the contree
& *porgh* out all his prouynces, For *pere* & bezonde hem *pei*
make no money nouper of gold nor of syluer, And *perfore*
he may despende ynow & outrageously. And of gold & Precious
36 syluer *pat* men beren in his contree he maketh Cylours, metals adorn
Pyleres & Paumentes in his palays & oper dyuerse thinges, the Imperial
Palace.

A large ruby
lights his
chamber.

Xanadu, the
summer
residence.

Cambalec,
the winter
capital.

The court's
marching
order.

[1 fol. 101 b]

500,000 men
in the van.

An equal
number on
either side.

The rear-
guard is
more
numerous.

what him lyketh. This Emperour hath in his chambre
in on of the pyleres of gold a RUBYE & a CHARBONCLE
of half a fote long, þat in the nyght ȝeueth so gret
clartee & schynyng, þat it is als light as day; And he 4
hath many oþer precyous stones & many oþer RUBYES
& CHARBONCLES, but þo ben the grettest & the moste
precyous. This Emperour duelleth in somer in a cytee
þat is toward the north, þat is cleped Saduz & þere is cold 8
ynow. And in wynter he duelleth in a cytee þat is
clept Camaalech & þat is an hote contree. But the contree
where he duelleth in most comounly is in Gaydo or in
Jong þat is a gode contree & a tempree, after þat the 12
contree is þere, But to men of this contree it were to
passyng hoot. And whan this Emperour with ryde
from o contree to another ¹he ordeyneth .iiij. hostes
of his folk, of the whiche the firste hoost goth before 16
him a dayes iourney, For þat hoost schalt ben logged
the nyght where the Emperour schalt lygge vpon
the morwe. And þere schalt euery man haue all
maner of vytaylle & necessaryes þat ben nedefull of the 20
Emperours costages. And in this firste hoost is the
nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
Of the whiche euery CUMANTZ amounte .x.m. as I haue told
ȝou before. And another hoost goth in the right syde of 24
the Emperour nygh half a iourney fro him, And another
goth on the left syde of him in the same wise. And in
euery hoost is as moche multytude of peple as in the
firste hoost. And þanne after cometh the .iiij. hoost, þat 28
is moche more þan ony of the oþere & þat goth behynden
him the mountance of a bowe draught. And euery hoost
hath his iourneyes ordeyned in certeyn places where þei
schalt be logged at nyght, And þere þei schalt haue all 32
þat hem nedeth. And ȝif it befall þat ony of the hoost
dye, anon þei putten another in his place, so þat the
nombre schalt eueremore ben hool. And ȝes schalt vnder-
stonde þat the Emperour in his propre persone rydeth 36
not as oþere gret lordes don bezonde, but ȝif him liste to

- go preuyly with fewe men for to ben vnknownen. And
 eH he rytt in a charett with .iiij. wheles vpon the whiche
 is made a faire chambre t and it is made of a certyn wode
 4 pat cometh out of *paradys terrestre*, pat men clepen
LIGNUM ALOES, pat the flodes of *paradys* bryngen out at
 dyuerse cesouns, as I haue told 3ou here befor. And this
 chambre is ¹fuH wel smellynge because of the wode pat it [1 fol. 102 a]
 8 is made offe, And aH this chambre is couered with jnne of
 plate of fyn gold dubbed with *precious* stones t grete perles,
 And .iiij. OLIFAUNTZ and .iiij. grete destreres aH white t
 couered with riche couertoures ledynge the chariot. And
 12 .iiij. or .v. or .vj. of the grettest lordes ryden aboute this
 charyot fuH richely arrayed t fuH nobely, so pat noman
 schaff neyghe the charyot, but only the lordes, but 3if
 pat the Emperour calle ony man to him pat him list to
 16 speke with aH. And aboue the chambre of this chariot
 pat the Emperour sitteth jnne ben sett vpon a perche .iiij.
 or .v. or .vj. GERFACOUNS, to pat entent pat whan the
 Emperour seeth ony wylde foul pat he may take it at
 20 his owne list t haue the desport t the pley of the flight,
 First with on t after with another; And so he taketh his
 desport passynge be the contree. And noman rydeth
 before him of his companye but alle after him. And
 24 noman dar not come nygh the Chariot by a bowe draught
 but 3o lordes only pat ben aboute him, t aH the hoost
 cometh fayrely after him in gret multitude. And also
 such anoper charyot with such hoostes ordeynd t arrayed
 28 gon with the Emperesse vpon another syde euerych be
 him self with .iiij. hoostes right as the Emperour dide, but
 not with so gret multytude of peple. And his eldest sone
 goth be anoper weye in anoper chariot in the same manere,
 32 so pat pere is betwene hem so gret multitude of folk
 pat it is merueyle to tell it. And noman scholde trowe
 the nombre but he had seen it. And sumtyme it happeth
 pat whan he wil not go fer t pat it lyke him to haue the
 36 Emperesse t ²his children with him; pan 3ei gon aH
 togydere And here folk ben aH medled in fere t devyded

While others
ride, the
Emperor
drives in a
chariot.

[1 fol. 102 a]

His
gerfalcon
are perched
ready at
hand.

Only lords
may
approach
the
sovereign.

The
Emperess
and the
eldest son
travel in
similar
state.

Sometimes
royalty
travel
together.

[2 fol. 102 b]

The twelve
provinces of
the Empire.

The
caravan-
serais.

The postal
service.

The
dispatch-
riders.

[¹ fol. 103 a]

The baiting
places.

in .iiij. parties only. And 3ee schuſt vnderſtonde þat the
Empyre of this gret CHANE is deuyded in .xij. prouynces
And euery prouynce hath mo þan .ij. m. cytees And of
townes withouten nombre. This contree is full gret, For 4
it hath .xij. princypaſt kynges in .xij. prouynces And
euery of þo kynges han many kynges vnder hem, t aſt þei
ben obeyſſant to the gret CHANE. And his lond t his
lordschipe dureth ſo ferr þat a man may not gon from on 8
hed to anoper, nouþer be ſee ne londe, the ſpace of .vij.
3eer. And þorgh the desertes of his lordschipe þere as
men may fynde no townes, þere ben jnnes ordeyned be
euery iorneye to reſceyue bothe man t hors, in the whiche 12
þei ſchaſt fynde plentee of vytaylle t of aſt þing þat hem
nedeth for to go be the contree. And þere is a merueylouse
custom in þat contree, but it is profitable, þat 3if ony
contrarious thing þat ſcholde ben preiudice or greuance 16
to the Emperour in ony kynde, [be herd in þe contree] (¹)
anon the Emperour hath tydynges þereof t full knowleche
in a day, þough it be .iiij. or .iiij. iourneys fro him or
more. For his ambessedours taken here dromedaries or 20
hire hors t þei priken in aſt þat euere þei may toward on
of the jnnes. And whan þei comen þere anon þei blowen
an horne, t anon þei of the jn knowen wel ynow þat þere
ben tydynges to warnen the Emperour of ſum rebellyoun 24
a3enſt him. And þanne anon þei maken oper men redy
in aſt haſte þat þei may ¹ to beren lettres and pryken in aſt
þat euere þei may, tiſt þei come to the oper jnnes with
here lettres. And þanne þei maken freſſch men redy to 28
pryke forth with the lettres toward the Emperour, whiſt
þat the laſte bryngere reſte him t bayte his dromedarie
or his hors, And ſo fro jn to jn till it come to the
Emperour. And þus Anon hath he haſty tydynges of 32
ony thing þat bereth charge be his corrours þat rennen ſo
haſtyly thorghout aſt the contree. And alſo whan the
Emperour ſendeth his Corrours haſtyly þorghout his lond,
euerych of hem hath a large thong full of ſmale belles 36

(¹) Missing in C.

And whan þei neyghen nere to the Innes of oper Corroures, pat ben also ordeyned be the iorneyes, þei ryngen here belles And anon the oper Corroures maken hem redy & 4 rennen here weye vnto another In & þus renneth on to oper full spedyly & swyftly, till the Emperours entent be serued in all haste. And theise Curroures ben clept CHYDYDO after here langage, þat is to seye a messagere.

8 Also whan the Emperour goth from o contree to another as I haue told 3ou here before & he passe þorgh cytees & townes, euery man maketh a fuyr before his dore & putteth þere jnne powder of gode gommes pat ben swete 12 smellynge, for to make gode sauour to the Emperour.

And all the peple kneleth doun azenst him & don him gret reuerence, And þere where religyouse cristene men dwellen, as þei don in many cytees in the lond, þei gon 16 before him with processioun with cros & holy water & þei syngen: VENI CREATOR SPIRITUS with an high voys & gon towardes him. And whan he hereth hem he commaundeth to his lordes to ryde besyde him, þat the 20 Religious men may come to him. And whan þei ben nygh him with the cros, þanne he doth adown his GALAOTH þat syt vpon his hede in manere of a chapelet, pat is made of gold & precieuse stones & grete perles And 24 it is so ryche pat men preysen it to the value of a Roialme in þat contre. And þan he kneleth to the cros And þan the prelate of the Religieuse men seyth before him certeyn orisouns & 3eueth him a blessynge with the 28 cros, And he enclyneth to the blessynge full deuoutely.

And þanne the prelate 3eueth him sum maner frute to the nombre or .ix. in a plater of syluer with peres or Apples or oper manere frute, And he taketh on & þan men 3euen 32 to the opere lordes þat ben aboute him. For the custom is such, þat no straungere schall come before him but 3if he 3eue hym sum manere thing, after the olde lawe þat seyth: NEMO ACCEDAT IN CONSPECTU MEI VACUUS. And 36 þanne the Emperour seyth to the Religious men þat þei withdrawe hem azen, þat þei ne be not hurt ne harmed of

Each rider warns the other with his bells.

Odoriferous gums burnt when the sovereign passes a town.

The clergy meet him with the cross.

[1 fol. 103 b]

He doffs his hat,

and kneels to receive a blessing.

They present him with fruit.

Similar
homage is
paid to the
Emperesses
and to the
eldest son.

[1 fol. 104 a]

There are
250,000
people
constantly
at court,
without
minstrels
and yeomen.

What a pity
that this
great prince
should not
be a
Christian!

Matrimonial
usages.

[2 fol. 104 b]

the gret multytude of hors þat comen behynde him. And
also in the same maner don the religious men þat dwellen
pere to the Emperesses þat passen by hem And to his
eldest sone & to euery of hem þei presenten frute. And 4
þee schuþ vnderstonde þat the poeple þat he hath so many
hostes offe abouten hym & aboute his wyfes & his sone þei
dwelle not contynuelly with him, but allweys whan him
lyketh þei ben sent ¹ fore, And after whan þei han don þei 8
retournen to hire owne housholdes, saf only þei þat ben
dwellynge with hym in houshold for to seruen him & his
wyfes & his sones for to gouernen his houshold. And
all be it þat the othere ben departed fro him after þat þei 12
han perfourmed hire seruyse, 3it pere abydeþ contynuelly
with him in court .l. myt. men at horse And .CC. MiH.
men a fote withouten mynstrelles & þo þat kepen wylde
bestes & dyuerse briddes, of þe whiche I haue tolde 3ou 16
the nombre before. Vnder the firmament is not so gret
a lord ne so myghty ne so riche as is the grete CHANE,
Nought PRESTRE IOHAN þat is Emperour of the high
Ynde ne the Sowdan of Babyloyne ne the Emperour of 20
Persye. All þeise ne ben not in comparisoun to the grete
CHANE nouþer of myght ne of noblesse ne of ryaltee ne of
ricchesse. For in all þeise he passeth all erthely princes
Wherfore it is gret harm þat he beleueth not feithfully in 24
god. And natheles he wil gladly here speke of god And
he suffreth wel þat cristene men dwell in his lordschipe &
þat men of his feith ben made cristene men, 3if þei wile,
porgħout all his contree, For he defendeth noman to 28
holde no lawe other þan him lyketh. In þat contree sum
man hath an .C. wyfes, summe .lx., summe mo, summe
lesse. And þei taken the nexte of hire kyn to hire wyfes,
saf only þat þei out taken hire modres, hire doughtres & 32
hire sustres of the moder syde. But hire sustres on the
fadir syde of another womman þei may wel take, And
hire ² bretheres wyfes also after here deth And here Step-
modres also in the same wyse.

OF THE LAWE & THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, & HOW þAT MEN DON WHAN THE EMPEROUR SCHAL DYE, & HOW HE SCHAL BE CHOSEN.

Ch. XXVII.

- THE folk of þat contree vsen aȝ longe clothes with-
 outen furroures. And þei ben clothed with
 precious clothes of TARTARYE & of clothes of gold,
 4 And here clothes ben slytt at the syde & þei ben festned
 with laces of silk And þei clothen hem also with pylches
 & the hyde with outen. And þei vsen nouþer cappe ne
 hood And in the same maner as the men gon the wommen
 8 gon, so þat noman may vnethe knowe the men fro the
 wommen, saf only þo wommen þat ben maryed, þat beren
 the tokne vpon hire hedes of a mannes foot, in signe þat
 þei ben vnder mannes fote & vnder subiectioun of man.
 12 And hire wyfes ne dwell not to gydre, but euery of hem
 be hireself And the husbonde may ligge with whom of
 hem þat him lyketh. Euerych hath his hous, bothe man
 & womman; And here houses ben made rounde of staves
 16 & it hath a round wyndowe abouen þat ȝeueth hem light
 And also þat serueth for delyuerance of smoke. And the
 helynge of here houses & the woves & the dores ben aȝ
 of wode. And whan þei gon to werre þei leden hire
 20 houses with hem vpon chariottes as men don tentes or
 pauylliouns. And þei maken hire fuyr in the myddes of
 hire houses. And þei han gret multytude of aȝ maner
 of bestes, saf only of swyn, for þei bryngen non forth.
 24 And they ¹ beleue wel o god þat made & formede aȝ
 thinges, And natheles ȝit han þei ydoles of gold & syluer
 & of tree & of cloth, And to þo ydoles þei offren aȝ weys
 hire first mylk of hire bestes & also of hire metes & of
 28 hire drynkes before þei eten, And þei offren often tymes
 hors & bestes. And þei clepen the god of kynde yroga.
 And hire Emperour also what name þat euere he haue
 þei putten euermore þerto CHANE, And when I was þere
 32 hire Emperour had to name THIAUT, so þat he was clept

Costumes of
the Tartars.Sign of
married
state.Movable
tents of the
Tartars.They believe
in the God
of nature.[¹ fol. 105 a]Names of
the Imperial
family.

Tartar
super-
stitions.

[1 fol. 105 b]

Fines are
paid as
penance for
sins.Purification
by fire.Death
penalty for
adultery and
theft.

THIAUT CHANE, And his eldeste sone was clept TESSUE And
 whan he schaff ben Emperour he schaff ben clept TESSUE
 CHANE. And at pat tyme the Emperour hadde .xij. sones
 •withouten þo, þat were named CUNCY, ORDIJ, CHAHADAY, 4
 BURYN, NEGU, NOCAB, CADU, CICTEN, BALACY, BABYLAN
 † GAREGAN † of his .iiij. wives the firste † the principa†
 þat was Prestre Johnes daughter hadde to name SERIOCH
 CHAN, And the tother BORAK CHAN † the toper KARANKE 8
 CHAN. The folk of pat contree begynnen a† hire
 thinges in the newe mone And þei worschipe moche the
 mone † the sonne † often tyme knelen azenst hem. And
 alle the folk of the contree ryden comounly withouten 12
 spores, but þei beren a† weys a lyti† whippe in hire
 hondes for to chacen with hire hors. And þei han gret
 conscience † holden it for a gret synne to casten a knyf
 in the fuyre † for to drawe flesch out of a pot with a knyf 16
 † for to smyte an hors with the handi† of a whippe, ¹ or
 to smyte an hors with a brydi† or to breke o bon with
 another or for to caste mylk or ony lykour þat men may
 drynke vpon the erthe or for to take † sle lytil children. 20
 And the moste synne þat ony man may do is to pissen
 in hire houses þat þei dwellen in And whoso þat may be
 founden with þat synne sykerly þei slen hym. And of
 euerych of peise synnes it behoueth hem to ben schryuen 24
 of hire prestes † to paye gret somme of siluer for hire
 penance. And it behoueth also þat the place þat men han
 pissed in be halewed azen † elles dar noman entren pere-
 jinne. And whan þei han payed hire penance men make 28
 hem passen þorgh a fuyr or þorgh .ij. for to clensen hem
 of hire synnes. And also whan ony messangere cometh
 † bryngeth lettres or ony present to the Emperour it
 behoueth him þat he with the thing þat he bryngeth 32
 passe þorgh .ij. brennyng fuyres for to purgen hem, þat
 he brynge no poyson ne venym ne no wykked þing þat
 myght be greuance to the lord. And also 3if ony man
 or womman be taken in avouterye or fornicacioun anon 36
 þei sleen him. And who þat steleth ony thing anon þei

sle him. Men of *pat* contree ben all gode archeres & schooten right weel both the men & women, als wel on hors bak prikyng as on fote rennyng. And the women
 4 maken all pinges & all maner mysteres & craftes as of clothes, botes & oper thinges & þei dryuen cartes, plowes & waynes & chariottes. And þei maken houses & all maner mysteres, out taken bowes & arwes & Armures,
 8 *pat* men maken. ¹ And all the women weren breech as wel as men. All the folk of *pat* contree ben full obeysant to hire souereynes ne þei fighten not ne chiden not on with another. And þere ben nouþer thefes ne robboures
 12 in *pat* contree & euery man worschipeth oper, but noman þere doth no reuerence to no straungeres, but 3if þei ben grete princes. And þei eten HOUNDES, LYOUNS, LYBERDES, MARES & FOLLES, ASSES, RATTES & MEES & all maner of
 16 bestes, grete & smale, saf only swyn & bestes *pat* weren defended by the olde lawe. And þei eten all the bestes withouten & withinne, withouten castyng away of any thing saf only the filthe. And þei eten but litiþ bred,
 20 but 3if it be in courtes of grete lordes. And þei haue not in many places nouþer pesen ne benes ne non oper potages, but þe broth of the flessch. For litiþ ete þei any thing but flessch & the broth. And whan þei han eten þei
 24 wypen hire hondes vpon hire skirtes, for þei vse non naperye ne towaylles, but 3if it be before grete lordes, but the comoun peple hath none. And whan þei han eten þei putten hire dissches vnwasschen into the pot
 28 or cawdroun with remenant of the flessch and of the broth, til þei wole eten azen. And the riche men drynken mylk of MARES or of CAMAYLLES or of ASSES or of oper bestes. And þei wil ben lightly
 32 dronken of mylk & of another drynk *pat* is made of hony & of water soden togidre, For in *pat* contree is nouþer wyn ne ale. þei lyuen full wrecchedlich, & þei eten but ones in the day & *pat* but lytiþ, nouthur
 36 ² in courtes ne in other places. And in sooth o man allone in this contree wil ete more in a day þan on of

All are good archers.

Women practise most trades.

[¹ fol. 106 a]

They are peaceful and honest.

Their food.

Their dirty habits.

Intoxicating liquors.

[² fol. 106 b]

Military
spirit and
armament.

Walled cities
and castles
taken by
false
promises.

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.

[1 fol. 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in .iiij. dayes, And 3if ony straunge messenger
come *pere* to a lord, men maken him to ete but ones a
day & *pat* fuH litiH. And whan *pei* werren *pei* werren
fuH wisely & aHweys don here besynes to destroyen hire 4
enemyes. Euery man *pere* bereth .ij. bowes or .iiij. & of arwes
grete plentee & a gret ax. And the gentyles han schorte
speres & large & fuH trenchant on *pat* o syde, And *pei* han 8
plates & helmes made of guyrboylle & hire hors couertoures
of the same. And who so fleeth fro the bataylle *pei* sle
him. And whan *pei* holden ony sege abouten casteH or toun
pat is walled & defensable *pei* behoten to hem *pat* ben
withjnne to don aH the profite and gode, *pat* it is 12
merueylle to here & *pei* graunten also to hem *pat* ben
withjnne aH *pat* *pei* wiH asken hem. And after *pat* *pei*
ben 3olden anon *pei* sleen hem alle & kutten of hire eres
& sowcen hem in vynegre & *pere* of *pei* maken gret seruyse 16
for lordes. AH here lust & aH hire ymaginacioun is for
to putten aH londes vnder hire subieccioun And *pei* seyn
pat *pei* knowen wel be hire prophecyes *pat* *pei* schuH ben
ouercomen by archieres & be strengthe of hem, but *pei* 20
knowe not of what nacioun ne of what lawe *pei* schuH
ben offe *pat* schuH ouercomen hem. And *perfore* *pei*
suffren *pat* folk of aH lawes may peysibely dwellen
amonges hem. Also whan *pei* wiH maken hire ydoles 24
or an ymage of ony of hire frendes for to haue remem-
brance of hym ¹ *pei* maken aH weys the ymage aH naked
withouten ony maner of clothinge. For *pei* seyn *pat* in
gode loue scholde be no couerynge, *pat* man scholde not 28
loue for the faire clothinge ne for the riche aray, but
only for the body such as god hath made it & for the
gode vertues *pat* the body is endowed with of nature,
Nought only for fair clothinge *pat* is not of kyndely 32
nature. And 3ee schuH vnderstonde *pat* it is gret drede
for to pursuen the TARTARYNES 3if *pei* fleen in bataylle,
For in fleyng *pei* schooten behynden hem & sleen bothe
men & hors. And whan *pei* wil fighte *pei* wiH schokken 36
hem to gidre in a plomp, *pat* 3if *pere* ben .xx. Mt. men,

men schuH not wenen þat þere be scant .x. MiH. And
 þei cone wel wynnen lond of straungeres but þei cone not
 kepen it, For þei han gretter lust to lye in tentes with-
 4 outen þan for to lye in casteH or in townes; And þei
 preysen nothing the wytt of oper naciouns. And amonges
 hem oyle of OLYVE is fuH dere, for þei holden it for fuH
 noble medicyne. And aH the Tartarienes han smale eyen
 8 t litiH of berd t not thikke hered, but schiere. And þei
 ben false t traytours And þei lasten noght þat þei be-
 hoten. þei ben fuH harde folk t moche peyne t wo
 mow suffren t disese, more þan ony oper folk for þei ben
 12 taught þerto in hire owne contree of ȝouthē; And þerfore
 þei spenden as who seyth right nought. And whan ony
 man schaff dye, men setten a spere besyde him And
 whan he draweth towardes the deth eucry¹ man fleeth out
 16 of the hous tiH he be ded t after þat þei buryen him in
 the felde. And whan the Emperour dyeth, men setten
 him in a chayere in myddes the place of his tent And men
 setten a table before him clene couered with a cloth t
 20 þere vpon flesch t dyuerse vyaundes And a cuppe fuH of
 mares mylk. And men putten a mare besyde him with
 hire fole t an hors sadeled t brydeled t þei leyn vpon
 the hors gold t siluer gret quantytee, And þei putten
 24 abouten him gret plentee of stree. And þan men maken
 a gret pytt t a large And with the tent t aH þeise oper
 thinges þei putten him in erthe. And þei seyn þat whan
 he schaff come in to anoper world he schaff not ben with-
 28 outen an hors ne withouten hors ne withouten gold t
 syluer; And the mare schaff zeuen him mylk t bryngen
 him forth mo hors tiH he be wel stored in the toper
 world. For þei trowen þat after hire deth þei schuH ben
 32 etynge t drynkyng in þat oper world t solacyng hem
 with hire wifes as þei diden here. And after tyme þat
 the Emperour is þus entered noman schaff be so hardy
 to speke of him before his frendes. And ȝit natheles
 36 somtyme falleth of manye þat thei maken hem to ben
 entered preuyly be nyghte in wylde places t putten aȝen

Their small
eyes and
sparse hair
and beard.

Funeral
customs.
[1 fol. 107 b]

Emperors
are buried
in their
tents with
provisions
and
treasure.

The next
world they
imagine like
the present.

Secret
burials in
wild places

[¹ fol. 108 a]Election of
new
emperors.Obedience
promised to
him.

Coronation.

the grass ouer the pytt for to growe, Or ell men coueren
the pytt with graueh t sond, pat noman schaff perceyue
where ne knowe where the pytt is, to pat entent pat
neuer after none of his frendes schuff han mynde ne 4
remembrance of him. And panne pei seyn pat he is
ravissht in to anoper world, where he is a gretter lord
pan he was here. ¹ And panne after deth of the Em-
perour the .vij. lynages assemblen hem togidere t chesen 8
his eldest sone or the nexte after him of his blood And
pus pei seye to him: Wee wolen t wee preyen t ordeynen
pat 3eo ben oure lord t oure Emperour. And panne he
answereth: 3if 3ee wile pat I regne ouer 3ou as lord, do 12
euerych of 3ou pat I schaff commanden him, ouper to
abyde or to go. And whom so euer pat I commaunde to
ben slayn, pat anon he be slayn. And pei answeren all
with o voys: What so euere 3ee commanden, it schaff 16
be don. panne seyth the Emperour: Now vndirstondeth
wel pat my woord from hens forth is scharp t bytynge as
a swerd. After men setten him vpon a blak stede t so
men bryngen him to a chayere full richely arrayed t pere 20
pei crownen hym. And panne all the cytees t gode
townes senden hym riche presentes, so pat at pat iourneye
he schaff haue more pan .lx. chariottes charged with gold
t syluer, withouten jewelles of gold t precyouse stones 24
pat lordes zeuen him, pat ben withouten estymacioun;
And withouten hors t clothes of gold t of Camakaas t
tarlarynes pat ben withouten nombre.

OF THE ROIALME OF THARSE & THE LONDES Ch. XXVIII.
 & KYNGDOMS TOWARDES THE SEPTENTRI-
 ONAL PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CATHAY.

THIS lond of CATHAY is in ASYE the depe, And after Tarsa or Tarshish.
 on this half is Asye the more. The kyngdom of
 CATHAY marcheth toward the west vnto the kyngdom of
 4 THARSE the whiche was on of the kynges þat cam to
 presente oure lord in BETHLEEM; And þei þat ben of the
 lynage of þat kyng arn somme cristene. In THARSE þei
 eten no flesch ¹ne þei drynken no wyn. And on this (1 fol. 108 b)
 8 half towardes the WEST is the kyngdom of TURQUESTEN Turkestan.
 þat streccheth him toward the WEST to the kyngdom of
 PERSIE And toward the SEPTENTRIONALL to the kyng-
 dom of CHORASME. In the contre of Turquesten ben but
 12 fewe gode cytees But the beste cytee of þat lond highte
 OCTORAR. þere ben grete pastures but fewe coornes, And
 þerfore for the most partie þei ben all herdemen And þei
 lyzn in tentes & þei drynken a maner Ale made of hony.
 16 And after on this half is the kyngdom of CHORASME þat Khwarezm.
 is a gode lond & a plentevous, withouten wyn. And it
 hath a desert toward the Est þat lasteth more þan an .c.
 iourneyes. And the beste cytee of þat contree is clept
 20 CHORASME And of þat cytee bereth the contree his name.
 The folk of þat contree ben hardy werryoures. And on
 þis half is the kyngdom of COMANYE where of the COMAYNS Cumaia.
 þat dwelleden in GRECE somtyme weren chaced out. This
 24 is on of the grettest kyngdomes of the world But it is
 not all enhabyted, For at on of the parties þere is so
 gret cold þat noman may dwell þere And in a noþer
 partie þere is so gret hete þat noman may endure it.
 28 And also þere ben so many flies þat noman may knowe
 on what syde he may turne him. In þat contree is but
 lytiþ Arberye ne trees þat beren frute ne opere. þei
 lyzn in tentes And þei brennen the dong of bestes for
 32 defaute of wode. This kyngdom descendeth on this half

toward vs & toward PRUYSSSE & toward ROSSYE. And
 The Volga. þorgh. þat contree renneth the Ryuere of ETHIËL þat is
 on of the grettest ryueres of the world And it freseth
 [1 fol. 109 a] 1 so strongly all 3eres þat many tymes men han foughten 4
 Battles on the ice. vpon the Ise with grete hostes bothe parties on fote &
 hire hors voyded for the tyme. And, what on horse &
 on fote, mo þan .CC. .Mt. persones on euery syde. And
 The Black Sea. betwene þat Ryuere & the grete see OCCEAN þat þei clepen 8
 the see MAURE ly3n all theise roialmes. And toward
 Caucasus. the hede benethe in þat roialme is the mount CHO[c]AZ (1)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE & the see CASPY. þere is full streyt & 12
 daungerous passage for to go toward ynde And þefore
 kyng ALISANDRE leet make þere a strong cytee þat men
 clepen ALIZANDRE for to kepe the contree, þat noman
 scholde passe withouten his leue, And now men clepen 16
 þat cytee the 3ate of helle And the princypal cytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But be þat weye ne may not passe
 no gret multytude of peple, but 3if it be in wynter; And 20
 Derhend. þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 be þat weye ben manye iourneyes be desert. And the
 þridde weye is þat cometh fro COMANYE & þan to go be 24
 the grete see & be the kyngdom of ABCHAZ. And 3ee
 schull vndirstonde þat all þeise kyngdomes & all þeise
 londes abouenseyd vnto PRUYSSSE & to ROSSYE ben all
 obeyssant to the grete CHANE of CATHAY & many opere 28
 contrees þat marchen to oper costes; Wherefore his
 powere & his lordschipe is full gret & full myghty.

(1) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF THE LOND OF DERKNESSE, ¹AND OF OTHER KYNGDOMES þAT BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LONDES OF HIS, VNT0 THE SEE OF GRECE.

NOW sith I haue deuysed 3ou the londes & the kyngdoms toward the parties SEPTENTRIONALES in comynge down from the lond of CATHAY vnto the londes of the cristene towardes PRUYSSIE & ROSSYE, now schall I deuyse 3ou of oper londes & kyngdomes comynge doun be oper costes toward the right syde vnto the see of GRECE toward the lond of cristene men. And þerfore þat after ynde & after CATHAY the Emperour of PERSIE is the gretteste lord, þerfore I schall tell 3ou of the kyngdom of PERSIE First, where he hath .ij. kyngdomes. The firste kyngdom begynneth toward the EST toward the kyngdom of TURQUESTEN And it stretcheth ⁽¹⁾ toward the WEST vnto the ryuere of PHISON þat is on of the .iiij. ryueres þat comen out of Paradys. And on anoper syde it streccheth toward the SEPTENTRION vnto the see of CASPYE And also toward the SOUTH vnto the desert of ynde. And this contree is gode & pleyn & full of peple And þere ben manye gode cytees, But the .ij. princypaht cytees ben peise : BOYTURRA & SEORNERGANT þat summen clepen SORMAGANT. þe tother kyngdom of PERSIE streccheth toward the ryuere of PHISON & the parties of the WEST vnto the kyngdom of Mede [And] ⁽²⁾ the grete ARMENYE & toward the SEPTENTRION to the see of CASPIE & toward the SOUTH to the lond of ynde. þat is also a gode lond & a plentifulous and it hath .iiij. grete principaht cytees : NESSABOR SAPHON & SARMASSANE. And panne after is ARMENYE in the whiche weren wont to ben .iiij. kyngdomes. þat is a noble cuntree & full of godes And ²it begynneth at PERSIE & streccheth toward the west in lengthe vnto TURKYE And in largeness it dureth [fro] ⁽³⁾ the cytee of

Persia
divided.

Eastern
Persia.

Bokhara and
Samarkand.

Western
Persia.

Nishapur,
Ispahan.
Armenia.

⁽¹⁾ stretcheth, C.

⁽²⁾ fro, C.

⁽³⁾ to, MS.

Tabriz.

Media.

Shiraz and
Kirman.
Georgia.Mount
Elbruz,
Alania.Georgia
proper,
opposed to
Abkhasia.

[1 fol. 110 b]

The land of
darkness.The
persecutor,
Shapur II.

ALIZANDRE þat now is clept the 3ate of helle þat I spak
 offe befor vn[to] ⁽¹⁾ the kyngdom of MEDE. In this
 Armenye ben fuH manye gode cytees, But TAURIZO is
 most of name. After þis is the kyngdom of MEDE þat is 4
 fuH long but it is not fuH large, þat begynneth toward
 the EST to the lond of PERSIE t to ynde the lesse. And
 it streccheth toward the WEST toward the kyngdom of
 CALDEE t toward the septemtrion descendynge toward the 8
 litiH ARMENYE. In þat kyngdom of Medee þere ben
 many grete hilles t litiH of pleyn erthe. þere dwellen
 Sarazines t anoper maner of folk þat men clepen COR-
 DYNES. The beste .ij. cytees of þat kyngdom ben SARRAS 12
 t KAREMEN. After þat is the kyngdom of GEORGE þat
 begynneth toward the EST to a gret mountayne þat is clept
 ABZOR Where þat dwellen many dyuerse folk of dyuerse
 naciouns And men clepen the contree ALAMO. This 16
 kyngdom streccheth him towardes TURKYE t toward the
 grete see And toward the SOUTH it marcheth to the grete
 ARMENYE. And þere ben .ij. kyngdomes in þat contree.
 þat on is the kyngdom of GEORGIE t þat oper is the kyng- 20
 dom of ABCAZ. And allweys in þat contree ben .ij.
 kynges t þei ben bothe cristene, But the kyng of GEORGIE
 is in subieccioun of the grete CHANE And the kyng of
 ABCAZ hath the more strong contree. And he allweys 24
 vigerously defendeth his contree azenst all þo þat assayllen
 him, so þat noman may make him in subieccioun to no
 man. In þat kyngdom of ABCHAZ is a gret meruaylle,
 For a ¹ prouynce of the contree þat hath wel in circuyt 28
 .iiij. iorneyes þat men clepen HAUYSON is all couered with
 derkness withouten ony brightness or light, so þat noman
 may see ne here ne noman dar entren in to hem. And
 natheles þei of the contree seyn þat somtyme men heren 32
 voys of folk t hors nyzenge t cokkes crowynge And men
 witen wel þat men dwellen þere, but þei knowe not what
 men. And þei seyn þat the derkness befel be myracle of
 god, For a cursed Emperour of PERSIE þat highte SAURES 36

⁽¹⁾ vnder, C.

pursuede all cristene men to destroye hem & to compeñ
 hem to make sacrifice to his ydoles And rood with grete
 host in all þat euer he myghte for to confounde the
 4 cristene men. And þanne in þat contree dwelleden
 manye gode cristene men, the whiche þat lasten hire godes
 And wolde han fled in to GRECE. And whan þei weren
 in a playn þat highte MEGON And this cursed Emperour
 8 mett with hem with his hoost for to haue slayn hem & an
 hewen hem to peces And anon the cristene men kneleden
 to the grounde & made hire preyeres to god to sokoure
 hem, And anon a gret thikke clowde cam & couered the
 12 Emperour & all his hoost. And so þei enduren in þat
 manere þat þei ne mowe not gon out on no syde & so
 schuff þei euermore abyden in þat derkness til the day of
 dome be the miracle of god. And þanne the cristene
 16 men wenten where hem lykede best at hire owne plesance
 withouten lettyng of ony creature & hire enemyes en-
 closed & confounded in derkness withouten ony strok.
 Wherefore we may ¹ wel seye with dauid: A DOMINO
 20 FACTUM EST ISTUD & EST MIRABILE IN OCULIS NOSTRIS. And
 þat was a gret miracle þat god made for hem. Wherefore
 me thinketh þat cristene men scholden ben more deuoute
 to seruen oure lord god þan ony oper men of ony oper
 24 secte, For withouten ony drede ne were cursedness &
 synne of cristen men, þei scholden ben lordes of all the
 world, For the banere of Ihesu crist is allweys displayed
 and redy on all sydes to the help of his trewe louynge
 28 seruautes, In so moche þat o gode cristene man in gode
 beleewe scholde ouercomen & outchacen a .M^t. cursed mys
 beleeuynge men, As Dauid seith in the PSAUTERE: QUO-
 NIAM PERSEQUEBATUR VNUS MILLE & DUO FUGARENT DECEM
 32 MILIA. ET CADENT A LATERE TUO MILLE, DECEM MILIA A
 DEXTRIS TUIS. And how þat it myghte be þat on scholde
 chacen a .M^t. Dauid him self seyth folewyng: QUIA MANUS
 DOMINI FECIT HEC OMNIA. And oure lord him self seyth
 36 be the prophetes mouth: SI IN VIJS MEIS AMBULAUERITIS
 SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So þat

The
 Christians
 were saved
 from
 Shapur by
 sudden
 darkness,
 which has
 since kept
 him
 enclosed.

[1 fol. 111a]

If Christians
 would only
 be good, the
 Lord would
 make them
 irresistible.

This is
 proved by
 Scripture.

The
Georgians
and
Armenians
are
Christians.

Western
Christians
do not take
the
sacrament
often
enough.

Turkey,
Cappadocia,
Isauria,
Phrygia,
Bithynia.

[¹ fol. 111 b]

Satalia.

Mosul.

Rohais or
Edessa.

we may seen apertely þat 3if wee wil be gode men non
enemye ne may not enduren azenst vs. Also 3ee schuþ
vndirstonde þat out of þat lond of derkness goth out
a gret Ryuere þat scheweth wel þat þere ben folk dwell- 4
ynge be many redy tokenes, but noman dar not entre into
it. And wyteth wel þat in the kyngdoms of GEORGIE, of
ABCHAZ t of the litiþ ARMENYE ben gode cristen men t
deuoute For þei schryuen hem t howselen hem euermore 8
ones or twyes in the woke And þere ben manye of hem
þat howselen hem euery day. And so do wee not on this
half aþ be it þat seynt Poul commandeth it seyenge:
OMNIBUS DIEBUS DOMINICIS AD COMMUNICANDUM HORTOR. 12
þei kepen þat commandement but wee ne kepen it not.
Also after on this half is TURKIE ¹þat marcheth to the
grete ARMENYE And þere ben manye prouynces as CAPA-
DOCHE, SAURE, BRIQUE, QUESITON, PYTAN t GEMETH 16
And in euerych of þeise ben many gode cytees. þis
TURKYE streccheth vnto the cytee of SACHALA þat sitteth
vpon the see of GRECE And so it marcheth to SYRIE.
SYRIE is a gret contree t a gode as I haue told 3ou before 20
And also it hath abouen toward ynde the kyngdom of
CALDEE þat streccheth fro the mountaynes of CALDE
toward the Est vnto the cytee of NYNYUEE þat sitteth
vpon the ryuere of TYGRE. And in largeness it begynneth 24
toward the NORTH to the cytee of MARAGA And it
strecceth toward the SOUTH vnto the see OCCEAN. In
CALDEE is a pleyn contree t fewe hilles t fewe ryueres.
After is the kyngdom of MESOPOTAYME þat begynneth 28
toward the est to the flom of TYGRE vnto a cytee þat is
clept MOSELE And it streccheth toward the west to the
flom of EUFRATE vnto a cytee þat is clept ROIAUZ And in
lengthe it goth [fro] (¹)the mount of ARMENYE vnto the 32
desert of YNDE the lesse. þis is a gode contree t a pleyn
but it hath fewe ryueres; It hath but .ij. mountaynes in
þat contree Of the whiche on highte SYMAR t þat oper
LYSON; And this lond marcheth to the kyngdom of 36

(¹) to, C.

Caldee. 3it þere is toward the parties MERIDIONALES African
geography.
 many contrees & many regiouns As the lond of ETHIOPE
 þat marcheth toward the EST to the grete desertes, toward
 4 the WEST [to] ⁽¹⁾ the kyngdom of NUBYE, toward the SOUTH
 to the kyngdom of MORETANE And toward the north
 to the rede see. After is MORETANE þat dureth fro the
 mountaynes ¹ of ETHIOPE vnto lybie the hize, And þat [1 fol. 112 a]
 8 contree lyzth along fro the see OCCOAN toward the SOUTH,
 And toward the NORTH it marcheth to NUBYE & to the
 high LYBYE; Theise men of NUBYE ben cristene; And it
 marcheth [to] ⁽²⁾ the londes aboueseyd to the desertes of
 12 EGYPT And þat is the EGYPT þat I haue spoken of before
 And after LIBYE the hye & LYBYE the lowe þat descendeth
 down lowe toward the grete see of Spayne, In the whiche
 contree ben many kyngdomes & many dyuerse folk. Now
 16 I haue deuysed 3ou many contrees on this half the
 kyngdom of CATHAY, of the whiche manye ben obeyssant
 to the grete CHANE.

OF THE CONTREES & YLES þAT BEN BE3ONDE CH. XXX.
 THE LOND OF CATHAY & OF THE FRUTES
 þERE & OF .XXIJ. KYNGES ENCLOSED WITHJN
 THE MOUNTAYNES.

20 **N**OW schalt I seye 3ou sewyngly of contrees & yles
 þa then bezonde the contrees þat I haue spoken
 of. wherfore I seye 3ou, in passynge be the lond of
 CATHAYE toward the high ynde & toward BACHARYE, men
 24 passen be a kyngdom þat men clepen CALDILHE, þat is a
 full fair contre. And þere groweth a maner of fruyt The
vegetable
lamb.
 as pough it weren GOWRDES, And whan þei ben ripe men
 kutten hem a to & men fynden withjnnne a lytyll best in
 28 flesch, in bon & blode, as pough it were a lytill lomb
 withouten wolle. And men eten bothe the frut & the
 best, And þat is a gret merueylle. Of þat frute I haue
 eten all pough it were wonderfuH but þat I knowe wel

⁽¹⁾ t, C.⁽²⁾ fro, C.

þat god is merueyllous in his werkes. And natholes
 I tolde hem of als gret a merueyle to hem þat is a monges
 vs And þat was of the BERNAKES. For I tolde hem þat
 in oure contree weren trees þat baren a fruyt þat becomen 4
 briddes fleeynge. And þo þat fellen in ¹the water lyuen,
 And þei þat fallen on the erthe dyen anon; and þei ben
 right gode to mannes mete. And here of had þei als
 gret meruaylle þat summe of hem trowed it were an 8
 iuposible thing to be. In þat contree ben longe apples
 of gode sauour, Where of ben mo þan an .C. in a clustre
 & als manye in a noper. And þei han grete longe leues
 & large of .ij. fote long or more And in þat contree & in 12
 oper contrees þere abouten growen many trees þat beren
 clowe gylofres And notemuges & grete notes of ynde & of
 CANELL & of many oper spices. And þere ben vynes
 þat beren so grete grapes þat a strong man scholde haue 16
 ynow to done for to bere o clustre with all the grapes.
 In þat same regioun ben the mountaynes of CASPYE þat
 men clepen VBER in the contree. Betwene þo mountaynes
 the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTH & MAGOTH And þei mowe not gon out on no syde.
 þere weren enclosed .xxij. kynges with hire peple, þat
 dwelleden betwene the mountaynes of SYCHYE. þere
 kyng ALISANDRE chacede hem betwene þo mountaynes 24
 And þere he thoughte for to enclose hem þorgh werk
 of his men. But whan he saugh þat he myghte not don
 it ne bryng it to an ende, he preyed to god of nature þat
 he wolde parforme þat þat he had begonne And all were 28
 it so þat he was a payneme & not worthi to ben herd, 3it
 god of his grace closed the mountaynes togydre, so þat
 þei dwellen þere all faste ylokked & enclosed with high
 mountaynes alle aboute, saf only on o syde, And on þat 32
 syde is the see of CASPYE. Now may sum men asken :
 Sith þat the see is ⁽¹⁾ on þat o syde, Wherfore go þei not
 out on the see syde for to go where þat hem lyketh ?
 But to this questioun I schal ²answere : þat see of CASPYE 36

The barnacle
 goose.
 [1 fol. 112 b]

Other rare
 plants,
 apples,
 spices and
 vines.

Alexander
 tried to
 enclose the
 ten tribes in
 the Scythian
 mountains.

The God of
 nature
 finished his
 work.

Those Jews
 cannot
 escape by
 water,
 because
 the Caspian
 is a lake.

[2 fol. 113 a]

(¹) is, repeated, C.

goth out be londe vnder the mountaynes + renneth be
 the desert at o syde of the contree + after it streccheth
 vnto the endes of PERSIE And alþough it be clept a see,
 4 it is no see ne it toucheth to non oper see, But it is a
 lake, the grettest of the world. And þough þei wolden
 putten hem in to þat see, þei ne wysten neuer where þat
 þei scholde arryuen. And also þei conen no langage but
 8 only hire owne þat noman knoweth but þei, And þerfore
 mowe þei not gon out. And also 3ee schuþ vnderstonde
 þat the Iewes han no propre lond of hire owne for to
 dwellen jnne in all the world, but only þat lond betwene
 12 the mountaynes, And 3it þei 3elden tribute for þat lond to
 the queen of AMAZOINE the whiche þat maketh hem to
 ben kept in cloos fuþ diligently þat þei schuþ not gon
 out on no syde but be the cost of hire lond, For hire lond
 16 marcheth to þo mountaynes. And often it hath befallen
 þat ⁽¹⁾ summe of the Iewes han gon vp the mountaynes
 And aualed down to the valeyes, But gret nombre of folk
 ne may not do so For the mountaynes ben so hye + so
 20 streght vp, þat þei moste abyde þere maugree hire myght,
 For þei mowe not gon out but be a litil issue þat was
 made be strengthe of men; And it lasteth wel a .iiij.
 grete myle. And after is þere 3it a lond all desert, where
 24 men may fynde no water ne for dyggynge ne for non
 other þing, Wherfore men may not dwellen in þat place
 so is it fuþ of dragounes, of serpentis + of oper venymous
 bestes þat noman dar not passe but 3if it be be strong
 28 wynter. And þat streyt passage men clepen in þat
 contree CLYRON, And þat is the passage þat the queen of
 AMAZOINE maketh to ben kept. And þogh ¹ it happene
 sum of hem be fortune to gon out, þei conen no maner of
 32 langage but EBREW, so þat þei can not speke to the
 peple. And 3it natheles men seyn þei schuþ gon out
 in the tyme of ANTECRIST And þat þei schuþ maken
 gret slaughter of cristene men, And þerfore all the
 36 Iewes þat dwellen in all londes lernen all weys to speken

Also because
they know
no foreign
language.

They pay
tribute to
the queen of
Amazonia.

A few have
escaped.

But the
rodd is
impractic-
able for
large
numbers.

[1 fol. 113b]

In the time
of Antichrist
they shall
escape
and destroy
Christians.

(¹) þat, repeated, C.

MANDEVILLE.

N

EBREW, in hope þat whan the oper Iewes schuþ gon out, þat þei may vnderstonden hire speche & to leden hem in to cristendom for to destroye the cristene peple. For the Iewes seyn þat þei knowen wel be hire prophesies þat þei of CASPYE schuþ gon out & spreden þorgh out all the world And þat the cristene men schuþ ben vnder hire subieccioun als longe as þei han ben in subieccioun of hem. And 3if þat 3ee wil wyte how þat þei schuþ fynden hire weye, after þat I haue herd seye I schaff teþ 3ou. In the tyme of ANTECRIST a FOX schaff make þere his trayne & mynen an hole where kyng ALISANDRE leet make the 3ates And so longe he schaff mynen & percen the erthe til þat he schaff passe þorgh towardes þat folk. And whan þei seen the fox they schuþ haue gret merueylle of him be cause þat þei saugh neuer such a best, For of all opere bestes þei han enclosed amonges hem, saf only the Fox. And þanne þei schullen chacen him & pursuen him so streyte, tiþ þat he come to the same place þat he cam fro. And þanne þei schullen dyggen & mynen so strongly, tiþ þat þei fynden the 3ates þat kyng ALISANDRE leet make of grete stones & passynge huge, wel symented & made stronge for the maystrie. And þo 3ates þei schuþ breken & so gon out be fyndynge of þat issue. Fro þat lond gon men to¹ward the lond of BACHARIE, where ben full yuele folk & full cruell. In þat lond ben trees þat beren wolles as þogh it were of scheep, where of men maken clothes & all þing þat may ben made of wolles: In þat contree ben many YPOTAYNES þat dwellen somtyme in the water & somtyme on the lond And þei ben half man & half hors as I haue seyde before, And þei eten men whan þei may take hem. And þere ben ryueres & watres þat ben full byttere, þree sithes more þan is the water of the see. In þat contree ben many GRIFFOUNES more plentee þan in any other contree Summen seyn þat þei han the body vpward as an EGLE And benethe as a LYOUN And treuly þei seyn soth þat þei ben of þat schapp. But o

A fox shall
harrow
through to
the ten
tribes,

and they
shall escape
by following
him under-
ground.

[¹ fol. 114 a]

In Bactria
are cotton
trees.

Hippopota-
mus.

Griffins.

GRIFFOUN hath the body more gret & is more strong
 panne .viij. LYOUNS, of suche lyouns as ben o this half,
 And more gret & strongere pan an .C. Egles suche as
 4 we han amonges vs. For o GRIFFOUN þere wil bere
 fleynge to his nest a gret hors 3if he may fynde him at
 the poynt or .ij. oxen 3oked togidere as þei gon at the
 plowgh. For he hath his talouns so longe & so large
 8 & grete vpon his feet as þough þei weren hornes of grete
 oxen or of bugles or of ky3n, so þat men maken cuppes of
 hem to drynken of. And of hire ribbes and of the
 pennes of hire wenges men maken bowes fuþ stronge to
 12 schote with Arwes & quareþ. From þens gon men be
 many iourneyes þorgh the lond of Prestre Iohn the grete
 Emperour of YNDE, And men clepen his roialme the yle
 of PENTEXOIRE.

One griffin
 will fly up
 carrying a
 horse or a
 yoke of
 oxen.

OF THE RYALL ESTATE OF PRESTRE IOHN Ch. XXXI.
 & OF A RICHE MAN þAT MADE A MER¹UEYLOUS [1 fol. 114]
 CASTELL AND CLEPED IT PARADYS & OF HIS
 SOTYLTEE.

16 **T**HIS Emperour Prestre Iohn holt fuþ gret lond And
 hath many fuþ noble cytees & gode townes in
 his Royalme and many grete dyuerse yles & large. For
 aþ the contree of ynde is deuysed in yles for the grete
 20 flodes þat comen from PARADYS þat departen aþ the lond
 in many parties. And also in the see he hath fuþ manye
 yles. And the beste cytee in the yle of PENTEXOIRE is
 NYSE þat is a fuþ ryall cytee & a noble and fuþ riche
 24 This Prestre Iohn hath vnder him many kynges & many
 yles & many dyuerse folk of dyuerse condiciouns And this
 lond is fuþ gode & ryche, but not so riche as is the lond
 of the grete CHANE. For the marchauntes comen not
 28 thider so comounly for to bye merchandises as þei don in
 the lond of the gret CHANE, for it is to fer to trauaylle to.
 And on þat other partie, in the yle of CATHAY men
 fynden aþ maner thing þat is nede to man clothes of

Prestre
 John's
 Empire.

Sailors fear
the
Adamant
rocks, which
attract all
ships with
iron in —
them.

Vegetation
grows out of
the wrecks.

[¹ fol. 115 a]

Hormuz.

Popinjays.

The usual
food.

gold of silk of spycerye & aȝ maner auere de poys, And
þerfore, aȝ be it þat men han gretter chep in the yle of
Prestre Iohn, natheless men dreden the longe weye & the
grete periles in the see in þo partyes. For in many 4
places of the see ben grete roches of stones of the
ADAMANT, þat of his propre nature draweth IREN to him,
And þerfore þere passen no schippes þat han ouþer bondes
or nayles of IREN within hem, And ȝif þer do anon the 8
roches of the ADAMANTES drawen hem to hem, þat neuer
þei may go þens. I myself haue seen o ferrom in þat see
as þough it hadde ben a gret yle full of trees & buscaylle
full of thornes & breres gret plentee, And the schipmen 12
tolde vs þat aȝ þat was of schippes þat weren drawen
thider be the ADAMAUNTES for the IREN ¹ þat was in hem.
And of the roteness & oþer thing þat was within the
schippes grewen such buscaylle & thornes & breres & grene 16
grass & such maner of thing, And of the mastes & the
seyȝ ȝerdes it semed a grete wode or a groue. And suche
roches ben in many places þere abouten And þerfore dur
not the marchantes passen þere but ȝif þei knowen wel 20
the passages or eȝ þat þei han gode lodesmen. And also
þei dreden the longe weye & þerfore thei gon to CATHAY
for it is more nyȝh. And ȝit is it not so nyȝh but þat
men moste ben trauayllynge be see & lond .xj. monethes 24
or .xij. from GENE or from VENYSE or he come to CATHAY.
And ȝit is the lond of Prestre Iohn more ferr be many
dredfulȝ iourneyes And the marchantes passen be the
kyngdom of PERSIE & gon to a cytee þat is clept HERMES 28
for HERMES the PHILOSOPHRE founded it, And after þat
þei passen an arm of the see & þanne þei gon to another
cytee þat is clept GOLBACH & þere þei fynden merchandises &
of POPENGAYES as gret plentee as men fynden here of gees. 32
And ȝif þei wil passen ferthere þei may gon sykerly jnow.
In þat contree is but lytyȝ whete or barly & þerfore þei
eten Ryȝs & hony & mylk & chese & frute. This
Emperour Prestre Iohn taketh aȝweys to his wif the 36
doughter of the grete CHANE And the grete CHANE also

in the same wise the doughter of Prestre Iohn, For þeise
 .ij. ben the grettest lordes vndir the firmament. In the
 lond of Prestre Iohn ben many dyuerse thinges t manye
 4 precious stones so grete t so large þat men maken of hem
 vesselþ As plateres, disschies t cuppes t many oper
 merueyles ben þere þat it were to combrous ¹and to long
 to putten it in scripture of bokes. But of the principaþ
 8 yles t of his estate and of his lawe I schaff telle zou
 som partye. This Emperour Prestre Iohn is cristene
 And a gret partie of his contree also, But 3it þei haue not
 aþ the Articles of oure feyth as wee hauen. þei beleuen
 12 wel in the fader, in the sone and in the holy gost And þei
 ben fuþ deuoute t right trewe on to a noþer And þei
 sette not be no barettes ne by cawteles ne of no disceytes.
 And he hath vnder him .lxxij. prouynces And in euery
 16 prouynce is a kyng And þeise kynges han kynges vnder
 hem, t alle ben tributaries to Prestre Iohn. And he
 hath in his lordschipes many grete merueyles, For in
 his contree is the see þat men clepen the GRAUELY SEE
 20 þat is aþ graueþ and sond withouten ony drope of water.
 And it ebbeth t floweth in grete waves as oper sees don.
 And it is neuer stille ne in pes in no maner cesoun And
 noman may passe þat see be navye ne be no maner
 24 of craft t þerfore may no man knowe what lond is
 bezond þat see. And aþ be it þat ⁽¹⁾ it haue no water
 3it men fynden þere in t on the bankes fuþ gode fisch
 of other maner of kynde t schapp þanne men fynden in
 28 ony other see t þei ben of right goode tast t delicyous
 to mannes mete. And a .iiij. iourneys long fro þat
 see ben grete mountaynes out of the whiche goth out
 a gret flood þat cometh out of PARADYS t it is fuþ
 32 of precious stones withouten ony drope of water
 t it renneth þorgh the desert on þat o syde, so þat it
 maketh the see grauely And it bereth into þat see t þere
 it endeth. And þat flomme renneth also .iiij. dayes in the
 36 woke t bryngeth with him grete stones t the roches ² also

Vessels
 made of
 precious
 stones.
 [1 fol. 115 b]

Prester
 John's
 religion.

His
 government.

The Gravelly
 Sea.

Its fish.

The river of
 precious
 stones.

It flows
 three days
 in the week.
 [2 fol. 116 a]

(1) þat, repeated, C.

The
ephemeral
trees.

Grunting,
horned men.

Speaking
parrots.

Crosses are
carried
before
Prester John
instead of
banners.

[¹ fol. 116b]

In peace
time, one
plain
wooden
cross
precedes
him.

perewith and þat gret plentee, And anon as þei ben entred
in to the grauely see þei ben seyn nomore, but lost for
eueremore. And in þo .iiij. dayes þat that ryuere renneth
noman dar entren in to it, But in the oper dayes men dar 4
entren wel ynow. Also bezonde þat flomme, more
vpward to the desertes is a gret pleyn all grauelly betwene
the mountaynes. And in þat playn euery day at the sonne
risynge begynnen to growe smale trees & þei growen til 8
mydday berynge frute. But noman dar taken of þat
frute for it is a thing of FAYRYE. And after MIDDAY þei
discrecen & entren azen in to the erthe, so þat at the
goynge doun of the sonne þei apperen no more & so þei 12
don euery day & þat is a gret mervaylle. In þat desert
ben many wylde men þat ben hidouse to loken on for þei
ben horned And þei speken nought but þei gronten as
pygges. And þere is also gret plente[e]⁽¹⁾ of wylde houndes, 16
And þere ben manyo POPEGAYES þat þei clepen PSITAKES
in hire langage And þei speken of hire propre nature &
saluen men þat gon þorgh the desertes & speken to hem
als appertely as þough it were a man. And þei þat speken 20
wel han a large tonge & han .v. toos vpon a fote. And
þere ben also of oper manere, þat han but .iiij. toos vpon a
fote And þei speken not or but litiþ for þei cone not but
cryen. This Emperour Prestre Iohn whan he goth into 24
bataylle azenst ony other lord, he hath no baneres born
before him But he hath .iiij. crosses of gold fyn grete &
hye, full of precious stones. And euery of þo cross ben
sett in a chariot full richely arrayed. And for to kepen 28
euery cros ben ordeyned .x. MiH. ¹men of armes & mo þan
an .C.M¹. men on fote in maner as men wolde kepe a
stondard in oure contrees Whan þat wee ben in lond of
werre. And this nombre of folk is withouten the princy- 32
pall hoost & withouten wenges ordeynd for the bataylle.
And whan he hath no werre, but rideth with a pryuy
meynee panne he hath bore before him but o cros of
tree withouten peynture & withouten gold or siluer or 36

(¹) plenteo, C.

precious stones in remembrance þat Ihesu crist suffred
deth vpon a cros of tree. And he hath born before him
also a plater of gold full of erthe in tokene þat his nobless
4 t his myght t his flessch schaff turnen to erthe. And he
hath born before him also a vessel of siluer full of noble
jewelles of gold full riche t of precious stones in tokene
of his lordschipe t of his nobless t of his myght. He
8 duelleth comounly in the cytee of SUSE t pere is his
principaH palays þat is so riche t so noble þat noman wil
trowe it by estimacioun but he had seen it. And abouen
the chief tour of the palays ben .ij. rounde pomeles of
12 gold And in euerych of hem ben .ij. charboncles grete t
large þat schynen full brighte vpon the nyght And the
principaH zates of his palays ben of a precious ston þat
men clepen SARDOYNE And the bordure t the barres ben
16 of IUORYE And the wyndowes of the halles t chamabres
ben of CRISTAHL And the tables whereon men eten somme
ben of EMERAÜDES, somme of AMATYST t somme of GOLD
full of precious stones And the pileres þat beren vp the
20 tables ben of the same precious stones And the degrees to
gon vp to his throne where he sitteth at þe mete on is of
ONICHE, Anoper is of CRISTAHL t anoper of IASPRE grene,
Anoper of amatyst, Anoper of SARDYNE, Anoper of
24 CORNELINE. And the .vij. þat he setteth onne his feet
is of ¹CRISOLYTE. And all þeise degrees ben bordured
with fyn gold with the tothere precyous stones sett with
grete perles oryent. And the sydes of the sege of his
28 throne ben of EMERAÜDES t bordured with gold full
nobely And dubbed with oper precious stones and grete
perles. And all the pileres in his chambre ben of fyne
gold with precious stones t with manye CHARBONCLES þat
32 zeuen gret lyght vpon the nyght to all peple. And all be it
þat the CHARBONCLE zeue lyght right ynow, natheles at alle
tymes brenneth a vessel of CRISTAHL full of BAWME for
to zeuen gode smelt t odour to the Emperour t to voyden
36 away all wykkede eyres t corrupciouns. And the forme
of his bedd is of fyne sapphires bended with gold for to

Two vessels,
one full of
earth, the
other of
jewels.
carried
before him.

Gorgeous-
ness of his
palace in
Susa.

The steps to
the throne.

[¹ fol. 117 a]
The throne.

His chamber
lighted with
carbuncles,
and scented
with balm.

His bed.

make him slepen wel & to refreyne him from lechrye. For he wil not lyze with his wyfes but .iiij. sithes in the 3eer after the .iiij. cesouns, And þat is only for to engendre children. He hath also a full fayr palays & a noble at 4 the cytee of NYSE where þat he duelleth whan him best lyketh. But the Ayr is not so attempree as it is at the cytee of SUSE. And 3ee schult vnderstonde þat in all his contree ne in the contrees pere all aboute men eten noght 8 but ones in the day, but 3if þat men maken hem in the court of the grete CHANE. And so þei eten euery day in his court mo þanne .xxx. ^{ti} ^{mi} persones, withouten goeres & comeres. But the .xxx. ⁱ .m.⁺ persones of his contree ne 12 of the contree of the grete CHANE ne spenden nought so moche gode as don .xij. .M.¹ of oure contree. This Emperour Prestre Iohn hath eueremore .vij. kynges with him to seruē him And þei departen hire seruice be certeyn 16 monethes And with þeise kynges seruen all weys .lxxij. Dukes And .ccc. & .lx. Erles. And all the dayes of the 3eer pere eten ¹ in his houshold & in his Court .xij. Erche- 20 bysshoppes & .xx. Bisshoppes. And the Patriark of seynt Thomas is pere as is the POPE here And the Erchebisshoppes & the Bisshoppes & the abbottes in þat contree ben alle kynges. And euerych of þeise grete lordes knowen vel ynow the Attendance of hire seruyce. The 24 on is mayster of his houshold, Anoper is his chambirleyn, Anoper serueth him of a dyssch, Anoper of the cuppe, Anoper is Styward, Anoper is Mareschaft, Anoper is Prynce of his Armes; And þus is he full nobely & 28 ryally serued. And his lond dureth in verry brede .iiij. monethes iorneyes And in lengthe out of mesure, þat is to seyne All the yles vnder erthe þat wee supposen to ben vnder vs. Besyde the yle of PENTEXOIRE þat is the lond 32 of Prestre Iohn is a gret yle long & brode þat men clepen MILSTORAK & it is in the lordschipe of Prestre Iohn. In þat yle is gret plentee of godes. þere was dwellynge somtyme a riche man & it is not longe sithe & men clept 36 him GATHOLONABES & he was full of cauteles & of sotyH

Nyse, his
other
capital.

His
household.

Kings and
earls serve
him.

[1 fol. 117 b]

The Lords
spiritual.

The officers
of the court.

Melazgerd.

The Old
Man of the
Mountain.

disceytes. And he hadde a fuH fair casteH t a strong in
a mountayne, so strong t so noble pat noman cowde
devise a fairere ne a strengere. And he had let muren aH
4 the mountayne aboute with a strong waH t a fair And
withjune po walles he had the fairest gardyn pat ony man
myghite beholde t perein were trees berynge aH maner of
frutes pat ony man cowde deuyse. And perein were
8 also aH maner vertuous herbes of gode smeH and
aH oper herbes also pat beren faire floures. And he
had also in pat gardyn many faire welles, And beside
po welles he had lete make faire halles t ¹ faire (1 fol. 118 a)
12 chambres depeynted aH with gold t azure. And pere
weren jn pat place many a dyuerse thinges And manye
dyuerse storyes. And of bestes t of bryddes pat songen
fuH delectabely t meveden be craft, pat it semede pat pei
16 weren quyke. And he had also in his gardyn aH maner
of foules t of bestes pat ony man myghite thenke on for
to haue pley or desport to beholde hem. And he had
also in pat place the faireste damyseles pat myghite ben
20 founde vnder the age of .xv. 3eer And the faireste zonge
striplynges pat men myghite gete of pat same age; And
aH pei weren clothed in clothes of gold fuH richely And
he seyde pat po weren aungeles. And he had also let
24 make .iiij. welles faire t noble t aH envyround with ston
of jaspre, of cristall, dyapred with gold t sett with
precious stones t grete orient perles. And he had made
a conduyt vnder erthe so pat the .iiij. welles at his list on
28 scholde renne mylk, Anoper wyn t anoper hony; And
pat place he clept paradys. And whan pat ony gode
knyght pat was hardy t noble cam to see this rialtee,
he wolde lede him in to his paradys t schewen him peise
32 wonderfuH thinges to his desport t the merueyllous t
delicious song of dyuerse briddes t the faire damyseles
t the faire welles of mylk of wyn t of hony plenteuous
rennynge. And he wolde let make dyuerse jnstrumentes
36 of Musik to sownen in an high tour so mcrily pat it was
ioye for to here t noman scholde see the craft pere of.

His garden
of delights.His live
hours.The conduit
running
with milk,
wine and
honey.Bold young
men were
brought in.

He told
them this
was
paradise,

and intoxi-
cated them
with
hashish.
[1 fol. 118b]

He thus
persuaded
them to die
for him.

They became
assassins.

The Old
Man's castle
and garden
lately
destroyed.

And þo he seyde weren aungeles of god t þat place was
paradys þat god had behight to his frendes seyenge : DABO
VOBIS TERRAM FLUENTEM LACTE t MELLE. And þanne
wolde he maken hem to drynken of a certeyn drynk 4
whereof anon þei scholden ¹ be dronken And þanne wolde
hem thinken gretter delyt þan þei hadden before. And
þan wolde he seye to hem þat 3if they wolde dyen for
him t for his loue þat after hire deth þei scholde come 8
to his paradys t þei scholden ben of the age of þo
damyselles t þei scholde pleyen with hem t 3it ben
maydenes. And after þat 3it scholde he putten hem in
a fayrere paradys, where þat þei scholde see god of 12
nature visibely in his magestee and in his blisse. And
þan wolde he schewe hem his entent And seye hem þat 3if
þei wolde go sle such a lord or such a man þat was his
enemye or contrarious to his list, þat þei scholde not 16
drede to don it t for to be slayn þerfore hem self, for
after hire deth he wolde putten hem in to anoper paradys,
þat was an .C. fold fairere þan ony of the tothere t pere
scholde þei dwellen with the most fairest damyselles þat 20
myghte be t pley with hem eueremore. And þus wenten
many dyuerse lusty Bacheleres for to slo grete lordes
in dyuerse contrees þat weren his enemyes t made
hemself to ben slayn in hope to haue þat paradys. And 24
þus often tyme he was revenged of his enemyes be his
sotyH disceytes t false cawteles. And whan the worthi
men of the contree hadden perceyued this sotyH falshod
of this GATHOLONABES, þei assembled hem with force t 28
assayleden his castelH t slown him t destroyeden aH
the faire places t aH the nobletees of þat paradys. The
place of the welles t of the walles t of many oper thinges
ben 3it apertly sene, but the ricchesse is voyded clene; 32
And it is not longes gon sith þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE Ch. XXXII.
 PERILOUS, AND OF THE CUSTOMS OF FOLK
 IN DYUERSE YLES þAT BEN ABOUTEN IN
 THE LORDSCHIPE OF PRESTRE IOHN.

BESYDE þat yle of Mistorak vpon the left syde
 nygh to the ryuere of PRISON is a merueylous
 thing. þere is ¹a vale betwene the mountaynes þat The Vale
Perilous.
[1 fol. 119a]
 4 dureth nygh a .iiij. myle And summen clepen it the
 vale enchaunted, Somme clepen it the vale of deueles
 ⁊ somme clepen it þe vale perilous. In þat vale heren
 men often tyme grete tempestes and thondres ⁊ grete
 8 murmures ⁊ noyses aH dayes ⁊ nyghtes And gret noyse
 as it were sown of tabours and of nakeres ⁊ of trompes,
 as þough it were of a gret feste. This vale is aH full
 of deueles ⁊ hath ben aHweys. And men seyn þere þat
 12 it is on of the entrees of helle. In þat vale is gret It is full of
treasure.
 plentee of gold ⁊ syluer, Wherfore many mysbeleuyng
 men ⁊ manye cristene men also gon in oftentyme for to
 haue of the thresoure þat þere is, But fewe comen azen
 16 ⁊ namely of the mysbeleuyng men, ne of the cristene
 men nouþer, for anon þei ben strangled of deueles. And
 in mydd place of þat vale vnder a roche is an hed ⁊ The Devil's
Head.
 the visage of a deuyl bodyliche, full horrible ⁊ dredfull.
 20 to se. And it scheweth not, but the hed to the schuldres,
 But þere is noman in the world so hardy, cristene man
 ne other, but þat he wolde ben adrad for to beholde it
 ⁊ þat it wolde semen him to dye for drede, so is it
 24 hidouse for to beholde. For he beholdeth euery man so
 scharply with dredfull oyen þat ben eueremore mevyng
 ⁊ sparklyng as fuyre ⁊ chaungeth ⁊ stereth so often
 in dyuerse manere with so horrible contenance, þat noman
 28 dar not neighen towards him. And fro him cometh out
 smoke ⁊ stynkande fuyr ⁊ so moche abhomynacioun, þat
 vnethe noman may þere endure. But the godo cristene Good Chris-
tians safe
from danger.
 men þat ben stable in the feyth entren wel withouten
 32 perile, For þei wil first schryuen hem ⁊ marken hem

with the tokene of the holy cros, so þat the fendes ne
 [1 fol. 119 b] han ¹no power ouer hem. But aH be it þat þei ben
 withouten perile 3it natheles ne ben þei not withouten
 drede whan þat þei seen the deuces visibely and bodyly 4
 aH aboute hem, þat maken fuH many dyuerse assautes
 t manaces in eyr t in erthe t agasten hem with strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance þanne of þat þat men 8
 han mysdon azen his wille. And 3ee schuH vndirstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheþer þat we dursten putten oure bodyes
 in aventure to gon in or non, in the protectioun of god. 12
 And somme of oure felowes accordeden to entre t somme
 noght. So þere weren with vs .ij. worthi men Frere
 Menoures, þat weren of lombardye þat seyden þat 3if
 ony man wolde entren, þei wolde gon in with vs. And 16
 whan þei hadden seyde so vpon the gracyous trust of
 god t of hem wee leet synge masse t made euery man
 to ben schryuen t houseld. And þanne wee entreden
 .xiiij. persones, But at oure goynge out wee weren but 20
 .ix. And so wee wisten neuere wheþer þat oure felowes
 weren lost or eH turned azen for drede, But wee ne saugh
 hem neuer after; And þo weren .ij. men of GRECE t
 .iiij. of SPAYNE. And oure oþer felowes þat wolden not 24
 gon in with vs þei wenten by another coste to ben before
 vs t so þei were. And þus wee passeden þat perilouse
 vale t founden þerjinne gold t syluer t precious stones
 t riche jewelles gret plentee, bothe here t þere as vs 28
 semed. But wheþer þat it was as vs semede, I wot nere
 for I touched none, be cause þat the deuces ben so subtile
 to make a thing to seme otherwise þan it is for to disceyue
 mankynde t þerfore I towched none And also because 32
 þat I wolde not ben put out of my ²deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 aH for the drede of fendes þat I saugh in dyuerse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh þere liggyng be the weye be aH the vale as

Some of my
party agreed
to enter.

Two friars
promised to
join us.

Fourteen
went in,
nine came
back.

We found
much
treasure
there, but I
touched
none of it.

[2 fol. 120 a]

Many dead
bodies lay
by the way.

- þough þere had ben a bataylle betwene .ij. kynges
 & the myghtyest of the contree, & þat the gretter partye
 had ben discomfyted & slayn. And I trowe þat vnethe
 4 scholde ony contree haue so moche peple within him as
 lay slayn in þat vale, as vs thoughte, the whiche was an
 hidouse sight to seen. And I merueylled moche þat þere
 weren so manye & the bodyes aȝ hole withouten rotynge,
 8 But I trowe þat fendes made hem semen to ben so hole
 withouten rotynge. But þat myghte not ben to myn
 avys þat so manye scholde haue entred so newly ne so
 manye newly slayn withouten stynkyng & rotyng.
 12 And manye of hem weren in habite of cristene men, But
 I trowe wel þat it weren of suche þat wenten in for
 couetyse of the thresoure þat was þere & hadden ouer-
 moche feblenesse in the feith, so þat hire hertes ne myghte
 16 not endure in the beleve for drede; And þerfore weren
 wee the more deuout a gret del. And ȝit wee weren cast
 doun & beten down many tymes to the hard erthe be
 wyndes and thondres & tempestes, But eueremore god of
 20 his grace halp vs, And so wee passed þat perilous vale
 withouten perile & withouten encombrance, thanked be aȝ
 myghty godd. After this bezonde þat vale is a gret yle
 Where the folk ben grete GEAUNTES of .xxviij. fote longe
 24 or of .xxx. fote long And þei han no cloþinge but of
 skynnes of bestes þat þei hangen vpon hem And þei
 eten no breed, But aȝ raw flesch & þei drynken mylk of
 bestes, for þei han plentee of aȝ bestaylle; And þei haue
 28 none houses to lyen ¹jne. And þei eten more gladly
 mannes flesch þanne ony oper flesch. In to þat yle dar
 noman gladly entren, And ȝif þei seen a schipp & men
 þerejne, Anon þei entren in to the see for to take hem.
 32 And men seyden vs þat in an yle bezonde þat weren
 GEANTES of grettere stature, summe of .xlv. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagh none of þo, for I hadde no lust to go
 36 to þo parties, because þat noman cometh nouper into þat
 yle ne into þat oper, but ȝif he be deuoured anon. And

There was
no sign of
decay.

Many wore
Christian
dress.

We were
knocked
down, but
not hurt.

Giants.

[¹ fol. 120 b]

They devour
travellers.

Women that
kill with a
look.

The fools of
despair.

[¹ fol. 121 a]

among þo geauntes ben scheep als grete as oxen here t þei
beren gret wolfe t rough; Of þo scheep I haue seyn many
tymes. And men han seen many tymes þo GEAUNTES
taken men in the see out of hire schippes t broughte 4
hem to londe .ij. in on hond t .ij. in anoþer, etynge hem
goynge aȝ raw t aȝ quyk. Anoþer yle is pere toward
the north in the see OCCEAN, where þat ben fuȝ cruele t
ful euele wommen of nature t þei han precious stoncs in 8
hire eyen. And þei ben of þat kynde, þat ȝif þei beholden
ony man with wratthe þei slen him anon with the be-
holdynge, as doth the BASILISK. Anoþer yle is pere fuȝ
fair t gode t gret t fuȝ of peple Where the custom is 12
such, þat the firste nyȝt þat þei ben maryed þei maken
anoþer man to lye be hire wifes for to haue hire mayden-
hode, t þerfore þei taken gret huyre t gret thank. And
þer ben certeyn men in euery town þat seruen of non 16
other thing And þei clepen hem CADEBERIZ, þat is to
seyne: the foles of wanhope. For þei of the contree
holden it so gret a thing t so perilous for to haue the
maydenhode of a womman, þat hem semeth þat þei þat 20
hauen first ¹ the maydenhode putteth him in auenture of
his lif. And ȝif the husbonde fynde his wif mayden that
oper next nyȝt after þat sche scholde haue ben leyn by
of the man þat is assigned þerfore, þeraunter for dron- 24
keness or for sum other cause, the husbonde schaff pleyne
vpon him þat he hath not don his deveer in such crueȝ
wise as pough the officere wolde haue slayn him. But
after the firste nyȝt þat þei ben leyn by þei kepen hem 28
so streytely þat þei ben not so hardy to speke with no
man. And I asked hem the cause whi þat þei helden
such custom t þei seyden me þat of olde tyme men hadden
ben dede for deflourynge of maydenes þat hadden serpentcs 32
in hire bodyes þat stongen men vpon hire ȝerdes, þat
þei dyeden anon. And þerfore þei helden þat custom to
make oper men ordeynd þerfore, to lye be hire wyfes for
drede of deth t to assaye the passage be another [rather] (1) 36

(1) rather, missing in C.

pan for to putte hem in pat auenture. After pat is
 anoper yle where pat wommen maken gret sorwe whan
 hire children ben yborn And whan pei dyen pei maken
 4 gret feste & gret ioie & reueſt & panne pei casten hem into
 a gret fuyr brennynge. And þo pat louen wel hire hus-
 bondes, ȝif hire husbondes ben dede, pei casten hem also
 in the fuyr with hire children & brennen hem. And pei
 8 seyn pat the fuyr schalt clensen hem of all filthes & of all
 vices And pei schalt gon pured & clene into anoper world
 to hire husbondes, & pei schalt leden hire children with
 hem. And the cause whi pat pei wepen whan hire chil-
 12 dren ben born is þis: for whan pei comen into this world,
 pei comen to ¹ labour, sorwe and heuyness. And whi pei
 maken ioie and gladnesse at hire dyenge is because pat
 as pei seyn panne pei gon to paradys, where the ryueres
 16 rennen mylk & hony, where pat men seen hem in ioie & in
 habundance of godes, withouten sorwe & labour. In pat
 yle men maken hire kyng eueremore be electioun And
 pey ne chesen him nought for no noblesse ne for no
 20 ricchess, but such on as is of gode maneres & of gode
 condiciouns, & þerewithall rightfuſt; And also pat he be
 of gret Age & pat he haue no children. In pat yle men
 ben fuſt rightfuſt and pei don rightfuſt Iuggementes in
 24 euery cause, bothe of riche & pore, smale and grete, after
 the quantytee of the trespas pat is mysdon. And the kyng
 may nought deme noman to deth withouten assent of his
 barouns & operwyse men of conseiſt & pat all the court
 28 acorde þerto. And ȝif the kyng himself do ony homy-
 cydie or ony cryme, as to sle a man or ony such cas,
 he schalt dye þerefore, but he schalt not be slayn as
 another man, But men schalt defende in peyne of deth
 32 pat noman be so hardy to make him companye, ne to
 speke with hym, ne pat noman ȝeue him ne selle him ne
 serue him nouthur of mete ne of drynk; And so schalt
 he dye in myschef. þei spare noman pat hath trespaced
 36 nouþer for loue ne for fauour ne for ricchess ne for
 nobless, but pat he schalt haue after pat he hath don.

Birth causes
mourning,
death raises
joy.

Suttee: fire
purifies.

This world
is full of
norrowe.
[¹ fol. 121 b]

Kings are
elected.

Old and
childless
men only
become
kings.

Criminal
kings
boycotted.

Hares and
poultry
kept as pets,
not to be
eaten.

[¹ fol. 122 a]

Community
of wives.

Children are
fathered on
anybody.

Crocodiles.

How cotton
grows.

Wood that
burns a
year; incom-
bustible and
hard woods.

The giraffe.

Bezonde þat yle is another yle where is gret multytude of
folk t þei wole not for noþing eten flesch of hares ne of
hennes ne of gees; And 3it þei bryngen forth ynowe for
to seen hem t to beholden hem only. But þei eten 4
flessch of aH oper bestes t drynken mylk. In þat contree
þei ¹taken hire doughtres t hire sustres to here wyfes t
hire opere kynneswommen, And 3if pere ben .x. men or
.xij. men or mo dwellynge in an hows, the wif of euerych 8
of hem schaff ben comoun to hem alle þat duellen in þat
hows, So þat euery man may liggen with whom he wole
of hem on o nyght t with another Another nyght. And
3if sche haue ony child sche may 3eue it to what man 12
þat sche list þat hath companyed with hire, so þat noman
knoweth pere Wheþer the child be his or anoperes. And 3if
ony man seye to hem þat þei norisschen oper mennes
children, þei answeren þat so don oper men hires. In 16
þat contre t be aH ynde ben gret plentee of COKODRILLES,
þat is a maner of a long serpent as I haue seyð before.
And in the nyght þei dwellen in the water t on the day
vpon the lond in roches t in CAUES. And þei ete no 20
mete in aH the wynter, but þei ly3n as in a drem, as
don the serpentis. þeise serpentis slen men t þei eten
hem wepynge. And whan þei eten þei meven the ouer-
jowe t nought the nether iowe t þei haue no tonge. In 24
þat contree t in many opere bezonde þat t also in manye
on this half, men putten in werke the sede of cotoun
And þei sowen it euery 3eer t þan groweth it in smale
trees þat beren cotoun. And so don men euery 3ere, so 28
þat pere is plentee of cotoun at aH tymes. Item in this
yle t in many opere pere is a maner of wode hard t
strong, Whoso couereth the coles of þat wode vnder the
assches pereoffe, the coles wil duellen t abyden aH quyk 32
a 3ere or more. And þat tre hath many leues as the
GYNYPRE hath. t pere ben also many trees þat of nature
þei wole neuer brenne ne rote in no manere. And pere
ben note trees þat beren notes als grete as a mannes hed. 36
pere also be many bestes þat ben clept ORAFLES, In

ARABYE *pei ben clept GERFAUNTZ*, ¹ *pat* is a best pomelee or [1 fol. 122 b]
 spotted, *pat* [is] (¹) but a lityH more high pan is a stede, But
 he hath the necke a .xx. cubytes long, And his croupe t
 4 his tayl is as of an hert And he may loken ouer a gret
 high hous. And *pere ben* also in *pat* contree manye
 CAMLES, *pat* is a lytiH best as a GOOT *pat* is wylde t he The
 lyueth be the eyr and eteth nought ne drynketh nought chamaeleon.
 8 at no tyme. And he chaungeth his colour oftentyme,
 For men seen him often sithes now in o colour t now
 in anoper colour, And he may chaunge him in to aH
 maner coloures *pat* him list, saf only in to red t white.
 12 *pere ben* also in *pat* contree passynge grete serpentes,
 Summe of .vj. fote long t *pei ben* of dyuerse coloures as Many-
 rayed rede, grene t zalowe, blewe t blake t aH spekelede. coloured
 t *pere ben* opere *pat* han crestes vpon hire hedes t *pei gon* snakes.
 16 [vpon] (²) hire feet vpright And *pei ben* wel a .iiij. fadme
 gret or more. And *pei duellen* aHwey in roches or in
 mountaynes (³) And *pei han* aHwey the throte open, of
 whens *pei droppen* venym aHweys. And *pere ben* also
 20 wylde swyn of many coloures als grete as ben oxen in Boars,
 oure contree t *pei ben* aH spotted as ben zonge fownes. hedgehogs,
 And *pere ben* also VRCHOUNES als grete as wylde swyn lions.
 here, Wee clepen hem PORCZ DE SPYNE. And *pere ben*
 24 lyouns aH white gret t myghty. And *pere ben* also of
 oper bestes als grete t more gretter pan is a destrere,
 And men clepen hem LOERANCZ And summen clepen hem
 ODENTHOS And *pei han* a blak hed t .iiij. longe hornes Odonto-
 28 trenchant in the front scharpe as a swerd t the body is tyrannus.
 sclendre; And he is a fuH felonous best And he chaceth
 t sleeth the ² OLIFANT. *pere ben* also manye opere bestes [2 fol. 123 a]
 fuH wykked t crueH *pat* ben not mocheles more pan a Nameless
 32 bere And *pei han* the hede lych a BORE t *pei han* .vj. monsters.
 feet And on euery foote .ij. large clawes trenchant And
 the body is lych a BERE, t the tayl as a lyoun. And
pere ben also myse als grete as houndes t zalowe myse
 36 als grete as RABENES. And *pere ben* GEES aH rede pra

(¹) is, missing, C.(²) vpo, C.(³) mount taynes, C.

sithes more gret þan oure here t þei han the hed, the
 necke t the brest all blak. And many oper dyuerse
 bestes ben in þo contrees t ellwhere þere abouten t
 manye dyuerse briddes also, of the whiche it were to longe 4
 for to tell þou t þerfore I passe ouer at this tyme.

CH. XXXIII. OF THE GODENESS OF THE FOLK OF THE
 YLE OF BRAGMAN; OF KYNG ALISANDRE,
 AND WHEREFORE THE EMPEROUR OF YNDE
 IS CLEPT PRESTRE IOHN.

The isle of
 Brahman.

Their
 virtues.

They obey
 the ten
 command-
 ments.

[1 fol. 123 b]

Their
 climate is as
 good as they
 are.

AND bezonde þat yle is anoper yle gret t gode and
 plentiful where þat ben gode folk t trewe and
 of gode lyuyng after hire beleve and of gode feyth. 8
 And all be it þat þei ben not cristned ne haue no perfyt
 lawe, 3it natheles of kyndely lawe þei ben full of all
 vertue t þei eschewen all vices t all malices t all synnes.
 For þei ben not proude ne coueytous ne envyous ne 12
 wrathfull ne glotouns ne leccherous Ne þei don to no
 man oper wise þan þei wolde þat oper men diden to hem.
 And in this poynt þei fulfillen the .x. commandementes
 of god, And 3if no charge of aveer ne of ricchess And þei 16
 lye not ne þei swere not for non occasioun, but þei seyn
 symply 3E and NAY, For þei seyn he þat swereth wil
 disceyue his neyghbore; And þerfore all þat þei don þei
 don it withouten oth. And men clepen þat yle the yle 20
 of BRAGMAN, And somme men clepen it the lond of feyth.
 1 And þorgh þat lond renneth a gret ryuere þat is clept
 THEBE. And in generall all the men of þo yles t of all
 the marches þereabouten ben more trewe þan in ony 24
 othere contrees þereabouten t more rightfull þan opere
 in all thinges. In þat yle is no thef ne mordrere ne
 comoun womman ne pore beggere ne neuere was man
 slayn in þat contree. And þei ben so chast t leden so 28
 gode lif as þat þei weren religious men, And þei fasten
 all dayes. And because þei ben so trewe t so rightfull
 t so full of all gode condiciouns þei weren neuere greued

with tempestes ne with thonder ne with leyt ne with
 hayl ne with pestylence ne with werre ne with hunger
 ne [with] ⁽¹⁾ non oper tribulacioun, as wee ben many tymes
 4 amonges vs for oure synnes. Wherefore it semeth wel pat
 god loueth hem & is plesed with hire creance for hire gode
 dedes. God loves
them. pei beleven wel in god pat made all thinges &
 him pei worschipen. And pei preysen non erthely
 8 ricchess, And so pei ben all rightfuH And pei lyuen fuH
 ordynatly & so sobrelly in mete & drynk, pat pei lyuen
 right longe. And the most part of hem dyen withouten
 sykness whan nature fayleth hem for elde. And it
 12 befeh in kyng ALISANDRES tyme pat he purposed him
 to conquere pat yle & to maken hem to holden of him.
 And whan pei of the contre herden it pei senten
 Messangeres to him with lettres pat seyden thus: What
 16 may ben ynow to pat man to whom all the world is
 insuffisant? pou schalt fynde no thing in vs pat may
 cause pe to werren azenst vs. For wee haue no ricchess
 ne none wee coueyten, And all the godes of oure contree
 20 ben in comoun. Oure mete pat wee susteyne with all
 oure bodyes is oure ricchess, And in^lstede of tresour of
 gold & syluer wee maken oure tresoure of accord & pees
 & for to loue euery man oper. And for to apparaylle
 24 with oure bodyes wee vsen a sely lityH clout for to
 wrappen in oure careynes. Oure wyfes ne ben not
 arrayed for to make no man plesance, but only
 counable array for to eschewe folye. Whan men peynen
 28 hem to arraye the body for to make it semen fayrere pan
 god made it, pei don gret synne, For man schold not
 devise ne Aske gretter beautes pan god hath ordeyned
 man to ben at his birthe. The erthe mynystreth to vs
 32 .ij. thinges: Oure liflode pat cometh of the erthe pat wee
 lyue by & oure sepulture after oure deth. Wee haue ben in
 perpetueH pees til now pat pou come to disherite vs. And
 also wee haue a kyng nought only for to do Iustice to
 36 euery man, for he schaff fynde no forfete among vs, but

(1) wit, C.

We need
neither law
courts nor
punish-
ments.

Alexander
confirms
their peace.

Oxydraces
or Gymno-
sophists.

[1 fol. 124 b]

Alexander
offers to
grant them
any request.

They ask
for im-
mortality.

They
reprove him
for his
pride.

He must
leave all his
earthly
goods.

for to kepe nobless & for to schewe þat wee ben obeysant
wee haue a kyng. For Iustice ne hath not among vs no
place, for wee don to noman oper wise þan wee desiren
þat men don to vs, so þat rightwisness ne vengeance han 4
nought to don amonges vs; so þat no thing þou may take
fro vs but oure gode pes þat aȝ weys hath dured among
vs. And whan kyng ALISANDRE had rad þeise lettres he
thoughte þat he scholde do gret synne for to trouble hem 8
And þanne he sente hem surteez þat þei scholde not ben
aferd of him & þat þei scholde kepen hire gode maneres
& hire gode pees as þei hadden vsed before of custom &
so he let hem allone. Anoper yle pere is þat men clepen 12
OXIDRATE & anoper yle þat men clepen GYNOSOPHE
Where pere is also gode folk & full of gode feyth. And
þei holden for the moste ¹partye the gode condicions
and customs & gode maneres as men of the contree aboue- 16
seyd, but þei gon aȝ naked. Into þat yle entred kyng
ALISANDRE to see the manere, And whan he saugh hire
gret feyth & hire trouthe þat was amonges hem, he seyde
þat he wolde not greuen hem And bad hem aske of hym 20
what þat þei wolde haue of him, ricchess or ony thing
elles & þei scholde haue it with gode wille. And þei
answerden þat he was riche ynow þat hadde mete &
drynke to susteyne the body with, For the ricchess of 24
this world þat is transitorie is not worth. But ȝif it were
in his powere to make hem jnmortaȝ, pereof wolde þei
preyen him & thanken him. And Alisandre answerde
hem þat it was not in his powere to don it, because he 28
was mortelȝ as þei were. And þanne þei asked him whi
he was so proud & so fierce & so besy for to putten aȝ the
world vnder his subiectioun, right as þou were a god & hast
no terme of thi lif, neiþer day ne hour, And wylnest to 32
haue aȝ the world at thi commandement, þat schalȝ leue þe
withouten fayle or þou leue it. And right as it hath ben
to oper men before þe, right so it schalȝ ben to opere after þe
And from hens schaltow bere no thyng, But as þou were 36
born naked, right so aȝ naked schall þi body ben turned

into erthe þat þou were made of. Wherfore þou scholdest
 thenke & jmpresse it in thi mynde þat no þing is jnmortaH
 but only god þat made aH þing. Bo the whiche answe
 4 ALISANDRE was gretly astoneyed & abayst & aH confuse
 departed from hem. And aH be it þat theyse folk han
 not the articles of oure feyth as wee han, natheles for
 hire gode feyth natureH & for hire gode entent I trowe fully
 8 þat god loueth hem & þat god [taketh] ⁽¹⁾ hire seruyse to
 gree, right as he did of Iob þat was a paynem & held ¹him
 for his trewe seruant. And þerfore aH be it þat þere ben
 many dyuerse lawes in the world, 3it I trowe þat god
 12 loueth always hem þat louen him & seruen him mekely in
 trouthe And namely hem þat dispysen the veyn glorie
 of this world, as þis folk don & as job did also. And
 þerfore seyde oure lord be the mouth of OZEE the
 16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. And also
 in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS.
 And also oure lord seyth in the gospel: ALIAS OUES
 HABEO, QUE NON SUNT EX HOC OUILI. þat is to seyne þat
 20 he hadde othere seruantes þan þo þat ben vnder cristene
 lawe. And to þat acordeth the avisioun þat seynt PETER
 saugh at IAFF, How the aungel cam from heuene &
 broughte before him dyuerse bestes as serpentes & oper
 24 crepyng bestes of the erthe & of oper also gret plentee, and
 bad him take & ete. And seynt PETER answerde: I ete
 neuer, quod he, of vnclene bestes. And þanne seyde the
 aungeH: NON DICAS INMUNDA QUE DEUS MUNDAUIT. And
 28 þat was in tokene þat noman scholde haue in despite non
 erthely man for here dyuerse lawes, For wee knowe not
 whom god loueth ne whom god hateth. And for þat
 ensample whan men seyn DE PROFUNDIS: þei seyn it in
 32 comoun & in generall, with the cristene: PRO ANIMABUS
 OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And
 þerfore seye I of this folk þat ben so trewe & so feythfulH,
 þat god loueth hem, For he hath amonges hem many of
 36 the prophetes & aHwey hath had. And in þo yles þei

God loves
natural faith
in heathens.

[¹ fol. 125 a]

Differences
of religion
do not
matter.

Holy Writ
allows of a
variety of
religions.

Vision of
St. Peter
in Joppa.

God loves
the Brag-
mans.

(1) take, C.

prophced the JNCARNACIOUN of oure lord IHESU CRIST ;
 How he scholde ben born of a mayden .iij. MiH 3eer or
 more or oure lord was born of the virgyne MARIE. And
 þei beleeven wel in the JNCARNACIOUN t þat fuH perfitelý, 4
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 [1 fol. 125 b] contree ¹ ne tyle not ne laboure not the erthe, for þei eten 8
 no manere thing. And þei ben of gode colour t of faire
 schap after hire gretness, But the smale ben as DWERGHES,
 but not so lityH as ben the PIGMEYES. þeise men lyuen
 be the smell of wylde APPLES And whan þei gon ony fer 12
 weye þei beren the APPLES with hem, For 3if þei hadden
 lost the sauour of the APPLES þei scholde dyen anon. þei
 ne ben not fuH resonable but þei ben symple t bestyaf.
 After þat is another yle where the folk ben aH skynned 16
 rough heer as a rough best, saf only the face t the pawme
 of the hond. þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond aH drye And þei eten
 boþe flessch t fisch aH raugh. In this yle is a gret 20
 Ryuere þat is wel a .ij. myle t an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goynge be the desertes of the tother syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it 24
 was told vs of hem of the contree, þat withynne þo
 desertes weren the trees of the SONNE t of the MONE, þat
 spaken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees t eten of the 28
 frute t of the bawme þat groweth þere lyuen wel .cccc.
 3eer or .D. 3eere be vertue of the frut t of the
 bawme. For men seyn þat bawme groweth þere in gret
 plentee t nowhere elles, saf only at Babyloyne, as I haue 32
 told 3ou before. Wee wolden han gon toward tho trees
 fuH gladly, 3if wee had myght, But I trowe þat an .C.
 MiH men of Armes myghten not passen þo desertes
 safly, for the gret multytude of wylde bestes t of grete 36
 dragouns t of grete serpentis þat þere ben, þat slen t

Dwarfs
 feeding
 on the smell
 of wild
 apples.

Hairy,
 amphibious
 folk.

The trees
 of the Sun
 and Moon.

No army
 can fight
 the beasts
 of the
 desert.

deuouren aH þat comen aneyntes hem. In þat contre
 1 ben manye white OLIFANTES withouten nombre t of vny- ^[1 fol. 126 a]
 cornes t of lyouns of many maneres And many of suche
 4 bestes þat I haue told before t of many oþer hydouse
 bestes withouten nombre. Manye othere yles þere ben in
 the lond of Prestre Iohn t manye grete merueyles þat
 weren to long to tellen aH, bothe of his ricchesse t of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat 3ee knowe wel ynow t haue
 herd seye wherfore this Emperour is clept Prestre Iohn,
 But natheles for hem þat knowen not I schaff seye 3ou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi t a full noble Prynce, þat hadde cristene knyghtes
 in his companye, as he hath þat is now. So it befell
 þat he hadde gret list for to see the seruise in the chirche
 16 among cristene men. And þan dured cristendom bezonde
 the see aH TURKYE, SURRYE, TARTARIE, IERUSALEM,
 PALESTYNE, ARABYE, HALAPPEE t aH the lond of
 EGYPTE. So it befell þat this Emperour cam with a
 20 cristene knyght with him in to a chirche in EGYPT And
 it was the Saterday in wyttsonwoke And the Bisshopp
 made ordres. And he beheld t listend the seruyse full
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde t seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no lenger ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the chirche. And his name was IOHN. And so
 oueremore sithens he is clept Prestre Iohn. In his lond
 ben manye cristene men of gode feyth t of gode lawe t
 32 namely of hem of the same contree t han comoun²ly hire ^[2 fol. 126 b]
 prestes þat syngen the messe t maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughte hem, Right as Seynt PETER t seynt

The origin
of Prester
John's
name.

An
Emperor
attended
Christian
ordination
service in
Egypt.

He was so
impressed
that he
decided to
be called
priest,
and named
himself
John after a
priest.

His subjects
consecrate
the host like
the Greeks,
and sing
~~mass~~
without the
additions
made by the
Popes.

THOMAS & the oþer APOSTLES songen the mess, seyenge the PATER NOSTER & the wordes of the sacrament. But wee haue many mo Addiciouns þat dyuerse POPES han made þat þei ne knowe not offe.

4

Ch. XXXIV. OF THE HILLES OF GOLD þAT PISSEMYRES KEPEN, AND OF THE .IIIJ. FLODES þAT COMEN FROM PARADYS TERRESTRE.

The fruitful
isle of
Taprobane.

TOWARD the Est partye of Prestre Iohnes lond is an yle gode & gret þat men clepen TAPROBANE þat is full noble & full fructuous And the kyng þereof is full riche & is under the obeyssance of Prestre Iohn. And aþweys þere þei make hire kyng be eleccoun. In þat yle ben .ij. SOMERES & .ij. WYNTRES & men hervesten the corn twyes a ȝeer. And in aþ the cesouns of the ȝeer ben the gardynes florisscht. þere dwellen gode folk & resonable & manye cristene men amonges hem þat ben so riche þat þei wyte not what to done with hire godes. Of olde tyme whan men passed from the lond of Prestre Iohn vnto þat yle men maden ordynance for to passe by schippe .xxiiij. dayes or more, But now men passen by schippe in .viij. dayes; And men may see the botme of the see in many places, for it is not full depe. Besyde þat yle toward the Est ben .ij. oþer yles And men clepen þat on ORILLE & þat oþer ARGYTE, of the whiche aþ the lond is MYNE of gold & syluer. And þo yles ben right where þat the REDE SEE¹ departeth fro the see OCCEAN, And in þo yles men seen þer no sterres so clere as in oþer places, For þere apperen no sterres but only o clere sterre þat men clepen CANAPOS. And þere is not the mone seyn in aþ the LUNACIOUN saf only the seconde quarteroun. In the yle also of þis TAPROBANE ben grete hilles of gold þat PISSEMYRES kepen full diligently, And þei fynen the pured gold & casten a wey the vnpured. And þeise PISSEMYRES ben grete as houndes so þat noman dar comē to þo hilles, for the PISSEMYRES wolde assayllen

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
[¹ fol. 127 a]

The gold is
watched by
giant ants.

- hem & deuouren hem anon, so þat noman may gete of þat
gold but be gret sleighte. And þerfore whan it is gret
hete the pissemýres resten hem in the erthe from pryme
4 of the day in to noon And þan the folk of the contree
taken CAMAYLES, DROMEDARIES & HORS & oper bestes & gon
thider & chargen hem in aȝ haste þat þei may. And
after þat þei fleen away in aȝ þat the bestes may go or the
8 pissemýres comen out of the erthe. And in oper tymes
whan it is not so hote & þat the pissemýres ne resten hem
not in the erthe, þan þei geten gold be this sotyltee. þei
taken mares þat han ȝonge coltes or foles & leyn vpon the
12 mares voyde vesselles made þerfore & þei ben aȝ open
abouen & hangynge lowe to the erthe. And þanne þei
sende forth þo mares for to pasturen aboute þo hilles &
withholden the foles with hem at home. And whan the
16 pissemýres sen þo vesselles, þei lepen in anon, And þei
han this kynde, þat þei lete no thing ben empty among
hem, but anon þei fillen it, be it what maner of þing þat
it be, ¹ & so þei fillen þo vesselles with gold. And whan [1 fol. 127 b]
- 20 þat the folk supposen þat the vessel þe ben fulle, þei putten
forth Anon the ȝonge foles & maken hem to nyȝen after
hire dames & þan Anon the mares retornen towards hire
foles with hire charges of gold & þan men dischargen hem
24 & geten gold ynow be this sotyltee, For the PISSEMYRES
wole suffren bestes to gon and pasturen amonges hem,
but no man in no wyse. And bezonde the lond & the
yles & the desertes of Prestre Iohnes lordschipe in goynge
28 streight towards the est, men fynde no þing but
montaynes & roches full grete. And þere is the derke
Regyoun Where no man may see nouper be day ne be
nyghte as þei of the contree seyn. And þat desert & þat
32 place of derknesse duren fro this cost vnto paradys
terrestre, where þat Adam oure formest fader & Eue weren
putt þat dwelleden þere but lytyȝ while, And þat is
towards the Est at the begynnynge of the erthe. But
36 þat is not þat Est þat we clepe oure Est on this half,
where the sonne riseth to vs, for whanne the sonne is Est in

In hot
weather, the
natives take
advantage
of the ants'
stay inside
the earth.

In colder
weather,
mares are
driven in
with empty
baskets
which the
ants fill.

Then the
mares return
to their
foals.

The Land
of Darkness.

The sun
rises there
when it is
midnight
here.

Before
Noah's
Flood, the
earth was an
exact globe.

I was not in
Paradise.

[1 fol. 128 a]

Its altitude.

The
enclosure.

The spring
of the four
rivers.

Ganges.

The Nile.

Tigris.

Euphrates.

þo partyes toward *paradys terrestre*, it is þanne mydnyght
in oure parties o this half for the roundeness of the erthe,
of the whiche I haue towched to 3ou of before. For oure
lord god made the erthe aH rownd, in the mydde place of 4
the firmament, And pere as mountaynes & hilles ben &
valeyes þat is not but only of Noes flode þat wasted the
softe ground & the tendre & feH down into valeyes. And
the harde erthe & the roche abyden mountaynes, Whan 8
the soft erthe & tendre wax nessche porgh the water &
feH and ¹becamen valeyes. Of *paradys* ne can I not
speken properly for I was not pere; it is fer bezonde &
þat forthinketh me. And also I was not worthi. But as 12
I haue herd seye of wyse men bezonde, I schaff telle 3ou
with gode wiH. *Paradys terrestre*, as wise men seyn is
the highest place of erthe þat is in aH the world And it
is so high þat it toucheth nygh to the cercle of the mone, 16
pere as the mone maketh hire torn. For sche is so high
þat the flode of Noe ne myght not come to hire þat wolde
haue couered aH þe erthe of the world aH abowte &
abouen & benethen, saf *paradys* only allone And this 20
paradys is enclosed aH aboute with a waH & men wyte
not wherof it is, For the walles ben couered aH ouer
with mosse, as it semeth. And it semeth not þat the
waH is ston of nature ne of non oper thing þat the waH is. 24
And þat waH streccheth fro the South to the north And
it hath not but on entree þat is closed with fyre
brennynge, so þat noman þat is mortall ne dar not entren.
And in the most high place of *paradys*, euene in the 28
myddel place, is a welle þat casteth out the .iiij. flodes
þat rennen be dyuerse londes. Of the whiche the firste
is clept *PHISON* or *GANGES*, þat is aH on, and it renneth
porghout *YNDE* or *EMLAK*, In the whiche *Ryuere* ben manye 32
precious stones And mochel of *LIGNUM ALOES* And moche
graueH of gold. And þat oper *Ryuere* is clept *NILUS* or
GYSON, þat goth be *ETHIOPE* & after be *EGYPT*. And þat
oper is clept *TIGRIS*, þat renneth be *ASSIRYE* & be *ARMENYE* 36
the grete. And þat other is clept *EUFRATE* þat renneth also

be MEDEE & be AR¹MONYE and be PERSYE. And men pere [¹ fol. 128 b]
 bezonde seyn þat alle the swete watres of the world
 abouen & benethen taken hire begynnynge of þat welle of
 4 Paradys And out of þat welle aȝ watres comen & gon.
 The firste Ryuere is clept PHISON, þat is to seyne in hire Etymologies
of those
naines.
 langage ASSEMBLEE, For manye opero Ryueres meten
 hem pere & gon into þat Ryuere. And summen clepen it
 8 GANGES for a kyng þat was in YNDE þat highte GANGERES & Ganges.
 þat it ran porghout his lond. And þat water [is] (¹) in sum
 place clere & in sum place trouble, In sum place hoot & in
 sum place cold. The seconde Ryuere is clept NILUS or Nile.
 12 GYSON, for it is aȝwey trouble And GYSON in the langage
 of ETHIOPE is to seye trouble. And in the langage of
 EGIPT also. The thridde Ryuere þat is clept TIGRIS is as Tigris.
 moche for to seye as faste rennyng For he renneth more
 16 faste þan ony of the toperre And also pere [is] (¹) a best þat
 is cleped TIGRIS þat is faste rennyng. The fourthe Ryuere
 is clept EUFRATES, þat is to seyne wel berynge for pere Euphrates.
 growen many godes vpon þat Ryuere as cornes, frutes &
 20 opere godes ynowe plentee. And ȝee schult vnderstonde
 þat noman þat is mortelȝ ne may not approchen to þat Paradise is
inaccessible.
 paradys. For be londe noman may go for wylde bestes
 þat ben in the desertes & for the high mountaynes & grete
 24 huge Roches þat noman may passe by, for the derke
 places þat ben pere & þat manye. And be the Ryueres The rivers
are too
swift and
noisy.
 may noman go, for the water renneth so rudely & so
 sharply because þat it cometh doun so outrageously
 28 ²from the high places abouen, þat it renneth in so grete [² fol. 129 a]
 waves þat no schipp may not rowe ne seyle azenes it.
 And the water roreth so & maketh so huge noyse & so gret
 tempest þat noman may here oper in the schipp, pough
 32 he cryede with aȝ the craft þat he cowde in the hieste
 voys þat he myghte. Many grete lordes han assayed with Many have
tried.
 gret wille many tymes for to passen be þo ryueres toward
 paradys with full grete companyes, But þei myghte not
 36 speden in hire viage. And manye dyeden for weryness of

(¹) is, missing, C.

Some were
tired to
death.

Some
became
blind and
deaf.

Some were
drowned.

rowynge azenst þo stronge wawes, And many of hem
becamen llynde And many deve for the noyse of the
water. And summe weren perisscht & loste withynne the
wawes, so þat no mortell man may approche to þat place 4
withouten specyall grace of god, so þat of þat place I can
sey 3ou nomore And perfore I schaff holde me stille And
retornen to þat þat I haue seen.

Ch. XXXV.

OF THE CUSTOMS OF KYNGES & OPERE þAT
DWELLEN IN THE YLES COSTYNGE TO
PRESTRE IOHNES LOND, AND OF THE WOR-
SCHIFE þAT THE SONE DOTHTO THE FADER
WHAN HE IS DEDE.

From the
Antipodes
travellers
turn back,
instead of
proceeding
round the
world.

FROM þo yles þat I haue spoken of before in the lond 8
of Prestre Iohn, þat ben vnder erthe as to vs þat
ben o this half And of oper yles þat ben more further
bezonde, Whoso wil pursuen hem for to comen azen right
to the parties þat he cam fro & so enviroune all erthe. 12
but what for the yles, what for the see & what for strong
rowynge fewe folk assayen for to passen þat passage, all
be it þat men myghte don it wel þat myght¹ ben of power
to dresse him pereto as I haue seyde 3ou before. And 16
perfore men returnen from þo yles aboueseyd be oper yles
costynge fro the lond of Prestre Iohn And þanne comen
men in returnynge to an yle þat is clept Casson And þat
yle hath wel .lx. iorneyes in lengthe & more þan .l. in 20
brede. This is the beste yle & the beste kyngdom þat is
in all þo parties outtaken CATHAY. And 3if the mar-
chauntes vseden als moche þat contre as þei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contree is full wel enhabyted & so full of cytees & of gode
townes & enhabyted with peple, þat whan a man goth out
of o cytee men seen another cytee euene before hem.
And þat is what partye þat a man go in all þat contree. 28
In þat yle is gret plentee of all godes for to lyue with &
of all manere of spices And þere ben grete forestes of

[¹ fol. 129b]

Kan-sou.

Density of
its
population.

A wealthy
and
powerful
province.

CHESTEYNES. The kyng of þat yle is full riche & full myghty And natheles he holt his lond of the grete CHANE & is obeyssant to him, For it is on of the .xij. prouynces
 4 þat the gret CHANE hath vnder him withouten his propre lond & withouten oper lesse yles þat he hath, for he hath full manye. From þat kyngdom comen men in returnyng to anoper yle þat is clept RYBOTH & it is also Tibet.
 8 vnder the grete CHANE þat is a full gode contree & full plentifous of all godes & of wyne & frut & all oper ricchess. And the folk of þat contree han none houses but þei dwellen & lyggen all vnder tentes made of blak
 12 fernes by all the contree. And the princypall cytee & the most roiall is all walled with blak ston & white, ¹ And [1 fol. 130 a] all the stretes also ben pathed of the same stones. In þat cytee is noman so hardy to schede blode of noman ne of
 16 no best for the reuerence of an ydole þat is worschipt pere. And in þat yle dwelleth the POPE of hire lawe þat þei clepen lobassy. This LOBASSY zeueth all the benefices & alle oper dignytees & all oper thinges þat belongen to
 20 the ydole And alle þo þat holden onything of hire chirches, Religious & opere obeyen to him as men don here to the POPE OF ROME. In þat yle þei han a custom be all the contree þat whan the fader is ded of ony man & the sone
 24 list to do gret worschipe to his fader, he sendeth to all his frendes & to all his kyn & for religious men & preestes & for mynstraill also gret plentee. And þanne men beren the dede body vnto a gret hill with gret ioye & solempnyte
 28 And whan þei han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret plater of gold or of syluer, 3if [he] ⁽¹⁾ be so ryche a man. And The dead body is cut to peces.
 þan he taketh the hede to the sone And þanne the sone &
 32 his oper kyn syngen & seyn manye orisouns. And þanne the prestes & the Religious men smyten all the body of the dede man in peces And þanne þei seyn certeyn orisouns. And the foules of raveyne of all the contree
 36 abowten knowen the custom of long tyme before [t] comen The birds of the air eat it.

(1) he, missing, C.

The funeral
service.
[1 fol. 130 b]

The family
are
honoured if
many birds
partake.

The head is
eaten by the
best friends.

The skull is
made into a
cup.

[2 fol. 131 a]

fleenge abouen in the eyr as EGLES, GLEDES, RAUENES &
opere foules of raveyne pat eten flesch. And þan the
preestes casten the gobettes of the flesch & þan the foules
eche of hem taketh þat he may & goth a litiþ þens & 4
eteth it, And so þei don whils ony pece lasteth of the
dede body. And after þat, as preestes amonges vs syngen
for the dede: ¹ SUBUENITE SANCTI DEI & CETERA, right so
þo prestes syngen with high voys in hire langage: Be- 8
holdeth how so worthi a man & how gode a man this was,
pat the Aungeles of god comen for to sechen him & for to
bryngen him in to paradys. And þanne semeth it to the
sone þat he is highliche worschipt whan þat manye briddes 12
& foules of raveyne comen & eten his fader, And he þat
hath most nombre of foules is most worschiped. And
þanne the sone bryngeth hoom with him all his kyn &
his frendes & all the opere to his hows & maketh hem a 16
gret feste, And þanne all his frendes maken hire avaunt &
hire dalyance how the foules comen þider, here .v. here
.vj. here .x. & þere .xx. & so forth & þei reioyssen hem
hugely for to speke þere of. And whan þei ben at mete, 20
the sone let brynge forth the hede of his fader & þere of
he ȝeueth of the flesch to his most specyall frendes in
stede of entremess or a sukkarke. And of the brayn
þanne he leteth make a cuppe & þere of drynkethe he & 24
his oper frendes also, with gret deuocioun in remem-
brance of the holy man þat the Aungeles of god han
eten. And þat cuppe the sone schaff kepe to drynken
of all his lif tyme in remembrance of his fadir. From 28
þat lond in returnyng be .x. iorneys porgh out
the lond of the grete CHANE is anoper gode yle & a
gret kyngdom where the kyng is full riche & myghty.
And amonges the riche men of his contree is a passyng 32
riche man þat is no PRYNCE ne DUK ne ERL; But
he hath mo þat holden of him londes & oper lord-
schipes, for he is more riche, for he hath euery ȝeer of
annueþ rente .CCC. Miþ. ² hors charged with corn of 36
dyuerse greynes & of ryzs. And so he ledeth a full noble

lif & a delycate after the custom of the contree. For he
 hath euery day .l. faire damyseles all maydenes þat seruen
 him euere more at his mete & for to lye be hem o nyght &
 4 for to do with hem þat is to his plesance. And whan he
 is at the table þei bryngen him hys mete at euery tyme
 .v. and .v. togedre And in bryngynge hire seruyse þei
 synge a song And after þat þei kutten his mete & putten
 8 it in his mouth, for he towcheth nothing ne handleth
 nought, but holdeth euere more his hondes before him vpon
 the table. For he hath so longe nayles þat he may take
 no thing ne handle no thing. For the noblesse of þat
 12 contree is to haue longe nayles & to make hem growen all
 weys to ben als longe as men may, And þere ben manye
 in þat contree þat han hire nayles so longe þat þei
 envyroune all the hond, And þat is a gret noblesse. And
 16 the nobless of the wommen is for to hauen smale feet &
 lityh, And þefore anon as þei ben born, þey lete bynde
 hire feet so streyte þat þei may not growen half as nature
 wolde. And this [is] ⁽¹⁾ the nobleye of the wommen þere
 20 to haue smale feet & lityh. And allweys þeise damyseles
 þat I spak of befor synge all the tyme þat this riche
 man eteth. And whan þat he eteth no more of his firste
 cours þanne oper .v. & .v. of faire damyseles bryngen him
 24 his seconde cours all weys syngynge as þei dide befor.
 And so þei don contynuelly euery day to the ende of his
 mete & in this manere ¹ he ledeth his lif And so dide þei
 before him þat weren his Auncestres & so schuff þei þat
 28 comen after him, withouten doynge of ony dedes of
 Armes, but lyuen euere more þus in ese as a swyn þat is
 fedd in sty for to ben made fatte. He hath a full fair
 palays & full riche, where þat he dwelleth jnne, of the
 32 whiche the walles ben in cyrcuyt .ij. myle. And he hath
 withjnne many faire gardynes And many faire halles &
 chambres And the pawment of his halles & chambres ben
 of gold & syluer. And in the myd place of on of hys
 36 gardynes is a lytyh mountayne Where þere is a lityh

The rich
man with
the fifty
maidens.

His nails
are so long
that they
must feed
him.

Women's
feet are
bound.

The maidens
sing as they
bring in the
courses of
the rich
man's
dinner.

[1 fol. 131 b]

He never
fights, but
lives like a
pig.

His palace
and gardens.

⁽¹⁾ is, missing, C.

His
sumn or
house.

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

[¹ fol. 132^a]

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

medewe And in þat medewe is a lityH toothiH with toures
 ⁊ pynacles aH of gold And in þat lityH toothiH wole he
 sytten often tyme for to taken the ayr ⁊ to desporten
 hym. For þat place is made for no þing elles but only 4
 for his desport. Fro þat contrees men comen be the lond
 of the grete CHANE also þat I haue spoken of before.
 And 3ee schult vndirstonde þat of aH þeise contrees ⁊ of
 aH þeise yles ⁊ of aH the dyuerse folk þat I haue spoken 8
 of before ⁊ of dyuerse lawes ⁊ of dyuerse beleeves þat
 þei han, 3it is þere non of hem alle but þat þei han sum
 resoun within hem ⁊ understondynge, but 3if it be the
 fewere, ⁊ þat han certeyn Articles of oure feith ⁊ summe 12
 gode poyntes of oure beleewe. And þat þei beleeven in
 god þat formede aH þing ⁊ made the world And clepen him
 god of nature, after þat the prophete seyth: ET METUENT
 EUM OMNES FINES TERRE, And also in anoþer place: OMNES 16
 GENTES SERUIENT EI, þat is to seyne: Alle folk schul
 seruen him. But 3it þei cone not speken perfytly, for
 þere is no ¹man to techen hem, but only þat þei cone 20
 deuyse be hire natureH wytt. For þei han no knou-
 leche of the sone ne of the holy gost. But þei cone
 aH speken of the BIBLE ⁊ namely of GENESIS, of the
 prophetes sawes And of the bokes of Moyses. And þei
 seyn wel þat the creatures þat worschipe hem ne ben 24
 no goddes, but þei worschipe hem for the vertue þat is
 in hem þat may not be but only be the grace of god.
 And of SIMULACRES ⁊ of YDOLES þei seyn þat þere ben
 no folk but þat þei han SIMULACRES And þat þei seyn 28
 for wee cristen men han ymages, as of oure lady ⁊ of
 opere seyntes þat wee worschipe, Noght the ymages of
 tree or of ston, but the seyntes in whoos name þei ben
 made after. For right as the bokes ⁊ the scripture of 32
 hem techen the clerkes how ⁊ in what manere þei schult
 beleeven, right so the ymages ⁊ the peyntynge techen
 the lewed folk to worschipe the seyntes ⁊ to haue
 hem in hire mynde in whoos name þat þe ymages ben 36
 made after. þei seyn also þat the aungeles of god

speken to hem in þo ydoles & þat þei don manye grete
 myracles, And þei seyn soth þat þere is an aungeH within
 hem, For þere ben .ij. maner of aungeles, a gode & an
 4 eueH, as the GREKES seyn: CACHO and CALO. This
 CACHO is the wykked aungeH And CALO is the gode
 aungeH. But the toper is not the gode aungeH, but
 the wykked aungeH, þat is withinne the ydoles for to
 8 disceyuen hem & for to meynntenen hem in hire errour.
 þere ben manye oper dyuerse contrees and manye oper
 merueyles bezonde þat I haue not seen, Wherfore of hem
 I can not speke propurly to tell 3ou the manere of hem.
 12 ¹ And also in the contrees where I haue ben ben manye
 mo dyuersitees of many wondirfuH thinges þanne I make
 mencion of, For it were to longe thing to deuyse 3ou
 the manere. And þerfore þat þat I haue deuysed 3ou of
 16 certeyn contrees þat I haue spoken of before, I beseche
 3oure worthi and excellent noblesse þat [it] ⁽¹⁾ suffise to 3ou
 at this tyme, For 3if þat I deuysed 3ou aH þat is bezonde
 the see, another man peraunter þat wolde peynen him
 20 & trauaylle his body for to go into þo marches for to
 encerche þo contrees myghte ben blamed be my wordes
 in rehercyng manye straunge thinges. For he myghte
 not seye no thing of newe, in the whiche the hereres
 24 myghten haue ouper solace or desport or lust or lykyng
 in the herynge. For men seyn aH weys þat newe thinges
 & newe tydynges ben plesant to here. Wherfore I wole
 holde me stille withouten any more rehercyng of dyuer-
 28 siteez or of meruaylles þat ben bezonde, to þat entent &
 ende þat whoso wil gon into þo contrees he schall fynde
 ynowe to speke of, þat I haue not touched of in no wyse.
 And 3ee schull vndirstonde 3if it lyke 3ou þat at myn
 32 hom comynge I cam to ROME & schewed my lif to oure
 holy fadir the POPE & was assoylled of aH þat lay in my
 conscience of many a dyuerse [greuous] ⁽²⁾ poynt, as men
 mosten nedes þat ben in company dwellyng among so
 36 many a dyuerse folk of dyuerse secte & of beleewe as I

The angels
that speak
through the
idols are
evil angels.

I can speak
neither of
what I have
not seen,
nor of all
that I have
seen.

[¹ fol. 132 b]

Something
must be left
for other
travellers to
tell.

I confessed
to the Pope
of Rome.

⁽¹⁾ is, C.

⁽²⁾ grouous, C.

haue ben. And amonges all I schewed hym this tretys
 [1 fol. 133 a] þat I had made after informacioun of men ¹ þat knewen
 of thinges þat I had not seen my self, And also of mer-
 ueyles and customes þat I hadde seen my self, as fer as god 4
 wolde ȝeue me grace, And besoughte his holy fadirhode,
 My book was ap-
 proved by
 his council. þat my boke myghte ben examyned and corrected be
 avys of his wyse & discreet conseill. And oure holy
 fader of his special grace remytted my boke to ben 8
 examyned & preued be the Avys of his seyd conseill,
 Be the whiche my boke was preued for trewe jn so
 moche þat þei schewed me a boke þat my boke was
 examynde by, þat comprehended full moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And so my boke, all be it þat many men ne list
 not to ȝeue credence to no þing but to þat þat þei seen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affermed & preued be oure holy fader in maner
 & forme as I haue seyð.

AND I Iohn MaundevyH knyght aboueseyd, all pough
 I be vnworthi, þat departed from oure contrees 20
 & passed the see the ȝeer of grace a .MiH .ccc. & .xxij.
 þat haue passed many londes & manye yles & contrees
 & cerched manye full strange places, And haue ben in
 many a full gode honourable companye & at many a faire 24
 dede of armes, all be it þat I dide none myself for myn
 vnable jnsuffisance; And now I am comen hom mawgree
 myself to reste for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, aȝenst my wiH god 28
 knoweth. And þus takynge solace in my wrech²ched
 reste recordynge the tyme passed I haue fulfilled þeise
 thinges & putte hem wryten in this boke, as it wolde
 come into my mynde, the ȝeer of grace a .MiH .ccc. & .lvj. 32
 in the .xxxiiij. ȝeer þat I departede from oure contrees.
 Wherefore I preye to all the rederes & hereres of this
 boke ȝif it plese hem þat þei wolde preyen to god for me
 and I schall preye for hem. And alle þo þat seyn for 36

I started in
1322.

Now I am
resting at
home.

[2 fol. 133 b]

I wrote this
in 1356.

Let my
readers
pray for me.

me a PATER NOSTER with an AUE MARIA þat god forȝeue
 me my synnes I make hem parteneres & graunte hem part
 of aȝ [þe] ⁽¹⁾ gode pilgrimages & of aȝ the gode dedes þat
 4 I haue don, ȝif ony ben to his plesance. And noght only
 of þo, but of aȝ þat euere I schaȝ do vnto my lyfes ende.
 And I beseche almyghty god fro whom aȝ godenes & I pray for
them.
 grace cometh fro, þat he vouchesaf of his excellent mercy
 8 & habundant grace to fullfille hire soules with inspira-
 cioun of the holy gost in makynge defence of aȝ hire
 gostly enemyes here in eithe, to hire saluacioun bothe
 of body & soule to worschipe & thankynge of him þat is
 12 þree & on withouten begynnyng & withouten endyng
 þat is withouten qualitee good, withouten quantytee, gret
 þat in alle places is present and aȝ thinges conteynyng
 the whiche þat no goodness may amende ne non eueȝ
 16 empeyre, þat in perfyte Trynytee lyueth & regneth god be
 alle worldes & be aȝ tymes. Amen. Amen. Amen.

(1) þe, blotted out in C.

APPENDIX.

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraculous
oil.

Neuerpeles þat table euermare dreppez oel as it ware of
oliue, And þar es a vessel of marble vnder þe table to
ressayue þe oel. þaroff þai giffe to pilgrimes for it heles of
many sekeness. And men saise þat if it be keped wele 4
seuen ȝere efterwardes it turnes in to flesch and blud.
Fra Sardenak men comez thurgh þe vale of Bochar þe
whilk es a faire vale *and* a plentifous of all maner of
fruyte and it es amanges hilles and þer er parin fair 8
ryuers and grete medews and noble pasture for bestez.

Lebanon.

[¹ fol. 51 a]

And men gas by þe mountes of libane whilk lastez fra
Ermony þe mare to wardes þe north vnto Dan þe whilk
es þe end of þe ¹land of repromissioun to ward þe north 12
as I said before. þir hilles er rizt fruytfull And þare er
many faire welles and cedres *and* cipressez and many
oper treesse of diuerse kyndes; þare er also many gude
tounes to ward þe heued of þir hilles full of folk. 16

Sabbath
river.

Betwene þe citee of arkez and þe citee of Raphane es
a riuer þat es called Sabatory for on þe seterday it
rynnez fast and all þe woke elles it standes still and
rynnez noȝt or elles bot fairely. Betwene þe forsaid hilles 20
also es anoper water þat on nyghtes fresez hard and on
days es na frost sene þeron. And as men comez agayne
fra pase hilles es a hill hier þan any of þe oper and þai
call it þare þe hegh hill þare es a grete citee and a faire 24
þe whilk es called Tryple In þe whilk er many gude
cristen men ȝemand þe same rytes *and* customes þat we
vse. Fra þeine men comez by a citee þat es called Beruch
whare sayne george slew þe dragoun and it es a gude 28

Tripoli.

Beyrout.

toune *and* a faire casteH *perin* And it es .iiij. iournez fra
pe forsaid citee of Sardenak. At pe ta syde of Beruch
.xvj. myle to come hiderward es pe citee of Sydon. At

- 4 Beruch entres pilgrimes in to pe see þat wiH com to Cypre
and þai aryfe at pe porte of Surry or of Tyere and so þai Tyre.
com to Cypre in a lytiH space Or men may com fra pe
porte of Tyre and com nozt at Cypre and aryfe at sum
8 hauen of grece and so come to pise partyse as I said
before.

¹ I hafe talde 3ow now of pe ways by whilk men gase The longer
ferrest and langest to ierusalem as by babilon *and* way.
[¹ fol. 51 b]

- 12 mount synay and many oþer placez whilk 3e herd me telH
off and also by whilk ways men schafH turne agayne to pe
land of repromissioun, now wiH I telH 3ow pe rightest
way and pe schortest to ierusalem. For sum men wiH The shorter
way.

- 16 nozt ga pe toþer, sum for þai hafe nozt spending ynogh,
sum for þai hafe na gude cumpany and sum for þai may
nozt endure pe lang trauail, sum for þai drede þam of
many perils of desertes sum for þai wiH haste þam hame-
20 ward desirand to see þare wifes and þare childer or for
sum oþer resonable cause þat þai hafe to turne sone hame.
And perfore I wiH schew how men may passe tittest *and*
in schortest tyme make paire pilgrimage to ierusalem.

- 24 A man þat comes fra pe landes of pe west he gas thurgh
france burgoyne and lumbardy and so to venice or geen
or sum oþer hauen and schippes þare and wendez by see
to pe Ile of greff pe whilk pertenez to pe Ianuenes, And Corfu.

- 28 seyne he aryuez in grece at porte *Mirrook* or at *Valon* or Valona.
at *Duras* or at sum oþer hauen of þat cuntree and riste Durazzo.
him þare and byez him vitales and schippe agayne and
sailez to *Cypre* and aryuez þare at *Famagost* *and* comez Cyprus.

- 32 nozt at pe Ile of *Rodes*. Famagost es pe chieff hauen
of *Cypre* And þare he refreschez him and puruays him of
vitales *and* þan he gase to schippe *and* comez na mare on
land ²if he wiH before he come at porte Iaffe þat es pe Jaffe.

- 36 next hauen to ierusalem for it es bot a day iournee [2 fol. 52 a]

and a half fra ierusalem *pat* es to say .xxxvj. myle. Fra
Ramleh. þe porte Iaffe men gase to þe citee of *Rames* þe whilk es
 bot a lytill þeine and it es a faire citee and a gude
 and mykiht folk *perin*. And *withouten* *pat* citee toward 4
 þe south is a kirk of oure lady whare oure lord schewed
 him tiht hir in three cloudes þe whilk betakned þe
Lidda. *trinitee* And a lytiht þeine es ane oper citee *pat* men
 callez *Dispolis* bot it hight sum tyme *Lidda* a faire citee 8
 and a welo inhabited. þare es a kirk of sayne george
 whare he was heuedid. Fra þeine men gase to þe casteht
Mountjoy. of Emaus And so to þe mount ioy þare may pilgrimes
 first see to ierusalem At mount ioy liggez Samuel þe 12
 prophete. Fra þeine men gase to ierusalem. Beside þir
 ways es þe citee of *Ramatha* and þe mount *Modyn* And
 þeroff was Matathias Iudas Machabeus fader And þare er
 þe graues of þe Machabeez. Bezond Ramatha es þe 16
Tekoah. towne of Techue wharoff Amos þe prophete was And þare
 es his grafe.

Another route. I hafe talde 3ow before of þe haly placez *pat* er at
 ierusalem and aboute it and þerfore I wiht speke 20
 namare of þam at pis tyme, Bot I wiht turne agayne *and*
 schewe 3ow oper ways a man may passe mare by land
 and namely for þaim *pat* may no3t suffer þe sauour of þe
 see bot es leuer to ga by land if aht it be þe mare payne. 24
 Fra a man be entred in to þe see he schah passe tiht ane
 of þe hauens of lumbardy For þare þare es þe best making
 of purueaunce ¹of vitailles or he may passe to Ieen or
 [1 fol. 52 b] Venice or sum oper And he sah passe by see into grece 28
 to þe porte Mirrok or to Valon or to Duras or sum oper
 hauen of *pat* cuntree And fra þeine he sah ga by land to
 Constantinople And he sah passe þe water *pat* es called
 Brace sayne george þe whilk es ane arme of þe see. And 32
 fra þeine he sah by land ga to *Ruffynett* whare a gude
 casteht es and a strang And fra þeine he sah ga to
Sinope. *Pulueral* and seyne to þe casteht of Synople and fra þeine

to *Capadoce* þat es a grete cuntree whare er many grete
 hilles And he saH ga thurgh *Turky* to þe porte of
Chiutok and to þe citee of Nyke whilk es bot .vij. myle Civiotot,
Nica.
 4 þeine. þat citee wanne þe Turkes fra þe *emperour* of
 Constantinople and it es a faire citee and wele walled on
 þe ta syde And on þe toper syde es a grete lake and a
 grete riuer þe whilk es called Lay. Fra þeine men gase
 8 by þe hilles of Nairmont and by þe vales of Mailbrins
 and straite felles And by þe toune of *Ormanx* or by þe
 tounes þat er on *Riclay* and *Scanton* þe whilk er grete Hernaclea,
Iconium.
 waters and noble And so to Antioche þe lesse whilk es
 12 sett on þe ryuer of Riclay and þare aboutes er many gude
 hilles and faire and many faire wodes and grete plentee
 of wyld bestes forto hunt at.

16 **A** Nd he þat wiH ga anoper way he schaH ga by þe
 playnes of Romany costayand þe romayn see.
 On þat coste es a faire casteH þat men callez Florach and
 it es right a strang place And vppermare amang þe
 mountaynes es a faire citee þat es called Toursout ¹ and Tarsus.
 20 þe citee of *Longemaath* and þe citee of *Assere* and þe cite [¹ fol. 53 a]
 of *Marmistre*. And when a man es passed pase moun- Mopsuesta.
 taynes and pase felles he gase by þe citee of *Marioch* Chalchidia
 and by Artoise whare es a grete brigg apon þe riuer of
 24 *ferne* þat es called *Farfar* and it es a grete riuer berand Pharpar
or Orontes.
 schippes and it rynnes rizt fast oute of þe mountaines to
 þe cite of *Damasc* And besyde þe citee of *Damasc* es
 anoper grete riuer þat comes fra þe hilles of liban whilk
 28 men callez *Abbana*. At þe passing of pis riuer saynt Abana.
 Eustace þat sum tyme was called Placidas lost his wyf
 and his twa childer. þis riuer rynnes thurgh þe playne
 of Archades and so to þe reed see. Fra þeine men gase
 32 to þe cite of *Phenice* whare er hate welles and hate bathez
 And þan men gase to þe cite of *Ferne* and betwene
 Phenice and Ferne er .x. myle. And þare er many faire
 woddes. And þan men comez til *Anthioche* whilk es Antioch.

- .x. myle peine And it es a faire citee and wele walled
 aboute with many faire toures And it es a grete cite bot
 it was sum tyme gretter pan it esu owe For it was sum
 tyme twa myle on lenth and on brede oper half myle 4
 And thurgh þe myddes of þat citee ranne þe water of
 Farphar and a grete brigg ower it and þare ware sum
 tyme in þe walles aboute þis citee .ccc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe cite of þe kyngdom of Surry And ten myle fra þis
 cite es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a
 cite þat es called *Lacuth* and pan to *Gebel* and pan to 12
Tortosa. *Tortouse* and þare nere es þe land of *Channel* ¹ and þare
 [1 fol. 53 b] es a strang casteH þat es called Maubek. Fra tortouse
Tripoli. passez men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citee þat es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 peine er twa ways to ierusalem þe tane on þe left half
 and þe toper on þe rizt half. By þe left way men gase
 by *damasc* and by þe flum Iordan, By þe rizt way men 20
 gase by *Maryn and* by þe land of *Flagramy*. And nere
 þe mountaynes vnto þe cite of *Cayphas* þat sum men
Halfa. callez þe casteH of Pilgrimes And fra peine to ierusalem
 er .iiij. day iournez In þe whilk men schaf ga thurgh 24
Cæsarea. *Cesaria Philippi* and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde
 30w sum ways by land and by water þat men may ga by
 to þe haly land after þe cuntreez þat þay com fra neuer- 28
 peles þai com aH til ane ende.
- The land
 journey. } Yt es þare anoper way to ierusalem aH by land and
 } passe nozt þe see fra fraunce or flaundres bot þat
 way es fuH lang and perlious and of grete trauaile and 32
 perfore few gase þat way. He þat schaf ga þat way he
 schaf ga thurgh *Almayne and Pruyss* and so to *Tartary*.
Prussia, þis tartary es halden of þe grete Caan of Cathay of
Tartary.

wham I think to speke efterward. þis es a full ih land
and sandy *and* lytill fruyt berand For þare growes na
corne ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe *with*, Bot þare er bestez in
grete plentee And þerfore þai ete bot flesch *withouten*
breed *and* soupez þe broo And þai drink mylke of all
maner of bestez.

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